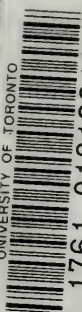


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AN ARAMAIC METHOD
PART II
—
BROWN



Presented to
The Library
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by

Professor W.R. Taylor



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by
The Department of Oriental
Languages
for use in the
Oriental Seminar.

T. W. R. Taylor.

University College.



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AN

ARAMAIC METHOD

A CLASSBOOK FOR THE STUDY OF

THE ELEMENTS OF ARAMAIC

FROM BIBLE AND TARGUMS

BY

CHARLES RUFUS BROWN.

PART II. ELEMENTS OF GRAMMAR

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PREFACE TO PART II.

In Aramaic, there is great need of a *Manual* which shall distinguish the various dialects from each other and from their Hebrew sister. The present issue is an attempt to open the way toward statement of the facts connected with *one* great branch of this tongue, and the different dialects are here treated *comparatively*. At the same time, the purest type of Aramaic, as it appears in *Onkelos*, has served as the model, only Biblical variations being *emphasized*, those in the other Targums not belonging to an elementary stage of the study, and, indeed, not being before us in as satisfactory form as could be wished. Comparison by the *student* is facilitated by the fact that only principles common to all the dialects, or appearing in *Onkelos*, are given in usual type, while all exceptional usage is described in special type. In following this method, it has occasionally been necessary to use ordinary for the *accented* letters ê, ē, ă, š, etc., but this has not been done where there was danger of ambiguity.

For the convenience of those who have used Harper's text-books, the analysis, and some of the language even, has been carried over from the *Elements of Hebrew* (cited as H.) of that author. In the citation of examples, the reprint of Edition Sabioneta of *Onkelos*, published, in 1884, by Berliner, has been used as a basis, the other Targums being very rarely quoted and the Bible not always, *unless it exhibits in the principles discussed a different usage*. For completeness, a subsequent section has sometimes been anticipated; as, e. g., where a few *passives* of 'Aph'el are introduced under *strong* formations, though they belong to weak verbs. Forms from such verbs have, likewise, been cited freely to illustrate the main principles, where these principles are independent of the weakness in the same. Occasionally a form not actually found in the literature has been printed in the Tabular Views, but the fact is everywhere indicated by smaller type.

As the *Paradigms* are intended only to aid the memory by handy reference, it has not been deemed necessary there to distinguish dialectical peculiarities, or to state that some forms not found in the literature have been developed by analogy of the rest.

In the following brief outline, the writer is indebted especially to Drs. Berliner, Kautzsch and Levy, in their recently published works, and to Dr. Burnham, in addition to such aid, for the *translation* of Genesis I. given in the Appendix and for many useful suggestions. The author cannot refrain from expressing his gratification that, for rejection of the term "Chaldee" from the title page of his *Method*, he can now refer to the distinguished authority of Professor Kautzsch.

No apology is needed for the issue of this brief grammar. The number of students using the *Reading-Book*, even without this part, has exceeded the author's most sanguine expectations. This fact, however, has forced him to write grammatical notes which have been necessarily prepared in great haste, and an apology *is* needed for their grave imperfections. It can be regretted by no one more than by the writer that an exhaustive examination of the latest edition of Onkelos has not been possible to him. Serious question arose, whether these notes should be printed at all, until such an examination had been made, but the necessity for something of the sort seemed imperative.

In these circumstances, the notes are committed, with all their imperfections, to the friends of Semitic learning.

C. R. B.

Newton Theological Institution,
March 1, 1886.

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ERRATA.

Pages 12-23, under *all* Perfect stems *insert* a 3 f. and a 1 c. with stem-vowel retained, as in the other persons.

Page 19, second and third lines from end, for **מְאֹרֵעַ**, 'א' read **מְהוֹרֵעַ**, 'ה'.

“ 36, third line, end, *insert* נ.

“ 46, fourth line from end, for 100. 3. *b.* read 100. 1. *b.*

“ 53, last line, supply vowels in **עֲלֵל**, **יִסַּף**.

“ 58, sixth line, for 5:13 read 5:3, 13.

“ 58, eleventh line, for *instance of* read *form with*.

“ 71, third line, for **שְׁנֵי** read **שְׁנֵי**.

“ 78, last line, for From (י) **אֶתְּ**, read כִּי from (י) **אֶתְּ**.

“ 79, third line from end, *insert* **עֲנֵן** (Dan. 3:24).

“ 81, 82, section heading, for § 125, read § 131.

PARADIGMS.

Paradigm A.

THE PERSONAL PRONOUN.

Personal Nominative.		Personal Genitive or Suffix of Nouns.	
		With Nouns Singular.	With Nouns Plural.
Singular.		Singular Suffixes.	Singular Suffixes.
1 c. אָנָא, (אָנְהָ)	I	1 c. יְ־ my	1 c. יְ־ my
2 c. אַנְתָּ, אַנְתְּ, (אַנְתְּהָ) thou		2 m. יְ־ } 2 f. יְ־, יְ־ } thy	2 m. יְ־, יְ־ } 2 f. יְ־, יְ־ } thy
3 m. אִיהוּ, (הוּא) he		3 m. הָ־, הָ־ his	3 m. וִי־, וִי־ his
3 f. אִיהָ, (הִיא) she		3 f. הָ־, (in bibl. A. הָ־) her	3 f. הָ־, (הִיא) Dan. 7:7, 19.) her
Plural.		Plural Suffixes.	Plural Suffixes.
1 c. אֲנַחְנָא, (אֲנֵן) we		1 c. נָ־ our	1 c. נָ־, נָ־ (נֵן) our
2 m. אַתְּוֹן, אַתְּוֹן } 2 f. אַתְּיִן, אַתְּיִן } ye		2 m. כּוּם, כּוּן } 2 f. כּוּן } your	2 m. יְכוּן } 2 f. יְכוּן } your
3 m. (הֵנוּן) אֲנוּן } 3 m. הֵמוּן, הֵמוּן } 3 f. הֵנִין, אֲנִין } they		3 m. (הוּם) הוּן } 3 f. הֵן, הֵן } their	3 m. יְהוּן } 3 f. יְהוּן } their

THE DEMONSTRATIVE PRONOUN.

Sing. m. דִּין, (דִּיכִי, דִּיכִי) (הֲדִין, דִּין, דִּין)	} this, that	Thio. דִּין דִּין דִּין דִּין דִּין דִּין דִּין דִּין דִּין דִּין דִּין דִּין
f. דִּין (דִּיא)		
c. דִּנָּן, (דִּנְנָה) דִּנָּן, דִּנָּן		
Plur. c. אֵלֵךְ, אֵלֵךְ, אֵלֵךְ, אֵלֵךְ these, those. With (אֵלֵךְ) this very, these very.		

The Pronoun.

THE PERSONAL PRONOUN.

Personal Accusative or Suffix of Verbs.	
By itself.	With Nun Demonstrative.
Singular.	
1 c. אֲנִי, (נִי) <i>me</i>	
2 m. אַתָּה, אַתָּה { <i>thee</i>	
2 f. אַתְּ, אַתְּ, אַתְּ {	
3 m. הוּא, הוּא, (הוּא, הוּא) <i>him</i>	ו is inserted as in Hebrew
3 f. הִיא, (הִיא), הִיא <i>her</i>	between Verb and Suffix, e. g., יְחֻנֶּה, Dan. II., 11. יְבַחֲלֵנִי, Dan. IV., 2. יְתַנֶּה, Dan. IV., 14. יְכַרְכְּךָ, Ruth II., 4.
Plural.	
1 c. אֲנַחְּ, אֲנַחְּ, (אֲנַחְּ, אֲנַחְּ) <i>us</i>	
2 m. כֻּן, כֻּן { <i>you</i>	
2 f. כִּן, כִּן {	
3 m. הֵנּוּ, הֵנּוּ, { <i>them</i>	
3 f. הֵנָּה, הֵנָּה, {	
<hr/>	
The Relative Pronoun.	The Interrogative Pronoun.
דִּי (Insep.) <i>who, which.</i>	מִן <i>who?</i> (מִנּוּ)
	מָה <i>what?</i> (מָה)
	m. אֵיזִין } <i>who or which</i>
	f. אֵידָא, (הֵידָא, הֵידָא) } interrogative?

Paradigm B.

Peal.			Ithpeel.			Pael.		
Perf.	3 m.	קִטַּל	אֲתִקְטִיל or טַל	קִטַּל				
	3 f.	קִטְלַת	אֲתִקְטִילַת, (קִן)	קִטְלַת				
	2 m.	קִטַּלְתָּ or תָּא	אֲתִקְטִילְתָּ	קִטַּלְתָּ or תָּא				
	2 f.	קִטְלַתְּ	אֲתִקְטִילַתְּ	קִטְלַתְּ				
	1 c.	קִטְלַתְּ שׁ יֵשׁ פֵּ	אֲתִקְטִילַתְּ, (קִן)	קִטְלַתְּ				
Pl.	3 m.	קִטְלוּ	אֲתִקְטִילוּ	קִטְלוּ				
	3 f.	קִטְלֵינָא	אֲתִקְטִילֵינָא	קִטְלֵינָא				
	2 m.	קִטְלִיתוֹן	אֲתִקְטִילִיתוֹן	קִטְלִיתוֹן				
	2 f.	קִטְלִיתְּ	אֲתִקְטִילִיתְּ	קִטְלִיתְּ				
	1 c.	קִטְלֵנָא	אֲתִקְטִילֵנָא	קִטְלֵנָא				
Inf.		מִקְטַל	אֲתִקְטִילָא יִתְ	קִטְלָא				
Imp.	2 m.	קִטַּל	אֲתִקְטַל	קִטַּל				
	2 f.	קִטְלִי	אֲתִקְטְלִי	קִטְלִי				
Pl.	2 m.	קִטְלוּ	אֲתִקְטִילוּ	קִטְלוּ				
	2 f.	קִטְלֵנָא קִטְלֵנָא	אֲתִקְטִילֵנָא	קִטְלֵנָא				
*Impf.	3 m.	יִקְטַל or טַל	יִתְקַטַּל	יִקְטַל				
	2 f.	תִּקְטִילִין	תִּתְקַטִּילִין	תִּקְטִילִין				
	1 c.	אִקְטַל	אִתְקַטַּל	אִקְטַל				
Pl.	3 m.	יִקְטִלוּ	יִתְקַטִּלוּ	יִקְטִלוּ				
	3 f.	יִקְטִלְוּ	יִתְקַטִּלְוּ	יִקְטִלְוּ				
Act. Part. m.		קִטַּל	קִטְלֵן	מִקְטַל				
	f.	קִטְלָא	קִטְלֵנָא	מִקְטַלָּא				
Pass. Part. m.		קִטְלִיל	מִתְקַטַּל	מִתְקַטַּל				
	f.	קִטְלִילָא	מִתְקַטַּלָּא	מִתְקַטַּלָּא				

*The Persons omitted in the Impf. differ from those given as in Hebrew.

The Strong Verb. אִתְּקַטַּל (אִתְּקַטַּל)

Ithpaal.	Aphel. <i>Causative</i>	Peil. <i>Passive</i>	Peal Intransitive.
אִתְּקַטַּל	אִתְּקַטַּל	קִטַּל	תִּקַּח, תִּקְחָה
- אִתְּקַטַּלְתָּ	אִתְּקַטַּלְתָּ	קִטַּלְתָּ	תִּקְבַּחְתָּ
אִתְּקַטַּלְתָּ	אִתְּקַטַּלְתָּ or תִּתְּקַטַּלְתָּ	(תִּקְבַּחְתָּ)	תִּקְבַּחְתָּ, תִּתְּקַטַּלְתָּ
אִתְּקַטַּלְתָּ	אִתְּקַטַּלְתָּ	_____	תִּקְבַּחְתָּ
- אִתְּקַטַּלְתָּ	אִתְּקַטַּלְתָּ	_____	תִּקְבַּחְתָּ
אִתְּקַטַּלּוּ	אִתְּקַטַּלּוּ	קִטַּלּוּ	תִּקְבּוּ
אִתְּקַטַּלְא	אִתְּקַטַּלְא	קִטַּלְא	etc.
אִתְּקַטַּלְתּוּ	אִתְּקַטַּלְתּוּ	_____	
אִתְּקַטַּלְתּוּ	אִתְּקַטַּלְתּוּ	_____	
אִתְּקַטַּלְנָא	אִתְּקַטַּלְנָא	_____	
אִתְּקַטַּלְא	אִתְּקַטַּלְא		מִתְּקַח
אִתְּקַטַּל	אִתְּקַטַּל		לְבִישׁ
אִתְּקַטַּלְי	אִתְּקַטַּלְי		etc.
אִתְּקַטַּלּוּ	אִתְּקַטַּלּוּ	מ.ב.	
אִתְּקַטַּלְנָא	אִתְּקַטַּלְנָא		
יִתְּקַטַּל	יִתְּקַטַּל		יִלְבֵּשׁ
יִתְּקַטַּלְיָן	יִתְּקַטַּלְיָן		etc.
אִתְּקַטַּל	אִתְּקַטַּל (אִתְּקַטַּל)		
יִתְּקַטַּלּוּ	יִתְּקַטַּלּוּ		
יִתְּקַטַּלּוּ	יִתְּקַטַּלּוּ		
Peal Part.* as Present.			
	מִתְּקַל	2 m. קִטַּלְתָּ	קִטַּלְתָּ
	מִתְּקַלְא	2 f. קִטַּלְתִּי	קִטַּלְתִּי
מִתְּקַטַּל	מִתְּקַטַּל	1 m. קִטַּלְנָא	קִטַּלְנָא
מִתְּקַטַּלְא	מִתְּקַטַּלְא	1 f. קִטַּלְנָא	קִטַּלְנָא

* Passive similarly.

pe'al statives all in — or —

Paradigm C. Strong

Suffixes.	Sing.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Prf. 3 m.	קְטַלְנִי	קְטַלְךָ	קְטַלְךָ	קְטַלְהָ	קְטַלְהָ	קְטַלְהָ
3 f.	קְטַלְתִּנִּי	קְטַלְתְּךָ	קְטַלְתְּךָ	קְטַלְתְּהָ	קְטַלְתְּהָ	קְטַלְתְּהָ
2 m.	קְטַלְתִּנִּי	etc. Same as 3 f. except that it does not take suffixes				
2 f.	קְטַלְתִּנִּי	_____	_____	קְטַלְתִּי	קְטַלְתִּי	קְטַלְתִּי
1 c.	_____	קְטַלְתְּךָ	קְטַלְתְּךָ	קְטַלְתְּהָ	קְטַלְתְּהָ	קְטַלְתְּהָ
Pl. 3 m.	קְטַלְוִנִי	קְטַלְוִךָ	קְטַלְוִךָ	קְטַלְוִהָ	קְטַלְוִהָ	קְטַלְוִהָ
2 m.	קְטַלְתּוֹנִי נְגִי	_____	_____	קְטַלְתּוֹנִה	קְטַלְתּוֹנִה	קְטַלְתּוֹנִה
1 c.	_____	קְטַלְנָךְ	קְטַלְנָךְ	קְטַלְנָהּ	קְטַלְנָהּ	קְטַלְנָהּ
Inf.	מְקַטְלִי = נִי	מְקַטְלָךְ	מְקַטְלָךְ	מְקַטְלָהּ	מְקַטְלָהּ	מְקַטְלָהּ
Inf. with { epenth. }	מְקַטְלִנִּי	מְקַטְלָנָךְ	מְקַטְלָנָךְ	מְקַטְלָנָהּ	מְקַטְלָנָהּ	מְקַטְלָנָהּ
Impf. 3 m.	_____	_____	יְקַטְלִיךְ	יְקַטְלָהּ	_____	_____
3 m. with { epenth. }	יְקַטְלִנִּי	יְקַטְלָנָךְ	יְקַטְלָנָךְ	יְקַטְלָנָהּ	יְקַטְלָנָהּ	יְקַטְלָנָהּ
Pl. 3 m.	יְקַטְלוֹנִי	יְקַטְלוֹנָךְ	יְקַטְלוֹנָךְ	יְקַטְלוֹנָהּ	יְקַטְלוֹנָהּ	יְקַטְלוֹנָהּ
Imp. 2 m.	קְטַלִּי נִי = נִי	_____	_____	קְטַלָּהּ	קְטַלָּהּ	קְטַלָּהּ
2 m. with { epenth. }	קְטַלִּנִּי	_____	_____	קְטַלָּנָהּ	קְטַלָּנָהּ	קְטַלָּנָהּ
2 f.	קְטַלִּי	_____	_____	קְטַלִּי	קְטַלִּי	קְטַלִּי
Pl. 2 m.	קְטַלוֹנִי נְגִי	_____	_____	קְטַלוֹנִי	קְטַלוֹנִי	קְטַלוֹנִי
2 f.	קְטַלִּנִּי	_____	_____	קְטַלָּנָהּ	קְטַלָּנָהּ	קְטַלָּנָהּ
Pa. Perf.	קְטַלְנִי	קְטַלְךָ	קְטַלְךָ	קְטַלְהָ	קְטַלְהָ	קְטַלְהָ
Inf.	קְטַלוֹתִי	קְטַלוֹתְךָ	קְטַלוֹתְךָ	קְטַלוֹתְהָ	קְטַלוֹתְהָ	קְטַלוֹתְהָ

Verb with Suffixes.

Plur.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנא	קטלכון	קטלבן	קטלנן	קטלנן	קטלנן
קטלתנא	קטלתכון	קטלתבן	קטלתנן	קטלתנן	קטלתנן
of the second person.					
קטלתנינא	_____	_____	קטלתנינן	קטלתנינן	קטלתנינן
_____	קטלתכון	קטלתבן	קטלתנן	קטלתנן	קטלתנן
קטלונא נן	קטלונכון	קטלונבן	קטלונן	קטלונן	קטלונן
קטלתונא ננא	_____	_____	קטלתונן	קטלתונן	קטלתונן
_____	קטלנכון	קטלנבן	קטלננן	קטלננן	קטלננן
מקטלנא	מקטלכון	מקטלבן	מקטלנן	מקטלנן	מקטלנן
מקטלתנא	מקטלתכון	מקטלתבן	מקטלתנן	מקטלתנן	מקטלתנן
_____	_____	_____	_____	_____	_____
יקטלנא	יקטלכון	יקטלבן	יקטלנן	יקטלנן	יקטלנן
יקטלתנא	יקטלתכון	יקטלתבן	יקטלתנן	יקטלתנן	יקטלתנן
_____	_____	_____	_____	_____	_____
קטלנא	_____	_____	קטלנן	קטלנן	קטלנן
_____	_____	_____	_____	_____	_____
קטלינא	_____	_____	קטלינן	קטלינן	קטלינן
קטלונא	_____	_____	קטלונן	קטלונן	קטלונן
קטלננא	_____	_____	קטלננן	קטלננן	קטלננן
_____	_____	_____	_____	_____	_____
קטלנא	קטלכון	קטלבן	קטלנן	קטלנן	קטלנן
קטלותנא	קטלותכון	קטלותבן	קטלותנן	קטלותנן	קטלותנן

+ n. קטלנא

+ n. קטלנא

+ n. קטלנא

+ n. קטלנא

+ n. קטלנא

When I stands at ^{end} ~~front~~ of a sentence it is dropped: I will not be con-
 tracted in the word as it stands there by itself in the word.

Paradigm D. Verbs Pe Nun.

		To go out.		
		Peal.	Aphel.	Ittaphal.
Perf.	3 m. <i>stat. & in.</i>	נִפַּק	אִפְקִי אִפְקִי	אִתְּפַק
	3 f. (נִפְלָה)	נִפְקַת	אִפְקַת	אִתְּפַקַת
	2 m. תִּא or תִּא	נִפְקַת	אִפְקַת	אִתְּפַקַת
	2 f.	נִפְקַת	אִפְקַת	אִתְּפַקַת
	1 c.	נִפְקַת	אִפְקַת	אִתְּפַקַת
Pl.	3 m.	נִפְקוּ	אִפְקוּ	אִתְּפְקוּ
	3 f.	נִפְקָא	אִפְקָא	אִתְּפְקָא
	2 m.	נִפְקַתּוּ	אִפְקַתּוּ	אִתְּפַקַתּוּ
	2 f.	נִפְקַתּוּ	אִפְקַתּוּ	אִתְּפַקַתּוּ
	1 c.	נִפְקִנָא	אִפְקִנָא	אִתְּפַקִנָא
Inf.		מִפְקִי (מִנְתָּן)	אִפְקָא	אִתְּפַקָא
Imp.	2 m.	פְּקִי פְּקִי (שֵׁא)	אִפְקִי	אִתְּפַקִי
	2 f. <i>imply.</i>	פְּקִי	אִפְקִי	אִתְּפַקִי
Pl.	2 m.	פְּקוּ	אִפְקוּ	אִתְּפַקוּ
	2 f.	פְּקִנָא	אִפְקִנָא	אִתְּפַקִנָא
Impf.	3 m.	יִפְקִי יִפְקִי יִפּוֹק	יִפְקִי	יִתְּפַקִי
	2 f.	תִּפְקִי	תִּפְקִי	תִּתְּפַקִי
	1 c.	אִפְקִי (אִתָּן)	אִפְקִי	אִתְּפַקִי
Pl.	3 m.	יִפְקִי (יִתְּנִי)	יִפְקִי	יִתְּפַקִי
	3 f.	יִפְקִי	יִפְקִי	יִתְּפַקִי
Act. Part.	m.	נִפְקִי	מִפְקִי	
	f.	נִפְקָא	מִפְקָא	
Pass. Part.	m.	נִפְקִי	מִפְקִי	מִתְּפַקִי
	f.	נִפְקָא	מִפְקָא	מִתְּפַקָא

Paradigm E. Verbs Ayin Doubled.

		Peal.	Aphel.	Ittaphal.
Perf.	3 m.	דָּכַךְ	אֲדַכֵּךְ (אֲעִיל)	אִתְּדַכֵּךְ
	3 f.	דָּכַת	אֲדַכֵּת אֲדַכֵּת	אִתְּדַכֵּת
	2 m.	דָּכַתָּהּ	אֲדַכֵּתָּהּ	אִתְּדַכֵּתָּהּ
	2 f.	דָּכַתְּ	אֲדַכֵּתְּ	אִתְּדַכֵּתְּ
	1 c.	דָּכַתְּ	אֲדַכֵּתְּ	אִתְּדַכֵּתְּ
Pl.	3 m.	דָּכְרוּ דָּכְרוּ	אֲדַכֵּרוּ	אִתְּדַכֵּרוּ
	3 f.	דָּכְרָא	אֲדַכֵּרָא	אִתְּדַכֵּרָא
	2 m.	דָּכְתוּן	אֲדַכֵּתוּן	אִתְּדַכֵּתוּן
	2 f.	דָּכְתוּן	אֲדַכֵּתוּן	אִתְּדַכֵּתוּן
	1 c.	דָּכְנָא	אֲדַכֵּנָא	אִתְּדַכֵּנָא
Inf.		כִּדְּה	אֲדַכֵּה (הַעֲלֵה)	אִתְּדַכֵּה
Imp.	2 m.	דָּכְ	אֲדַכֵּ (הַעֲלֵה הַעֲלֵה)	אִתְּדַכֵּ
	2 f.	דָּכִי	אֲדַכֵּי	אִתְּדַכֵּי
Pl.	2 m.	דָּכּוּ	אֲדַכּוּ	אִתְּדַכּוּ
	2 f.	דָּכְנָא	אֲדַכְנָא	אִתְּדַכְנָא
Impf.	3 m.	יִדְכֵּ (יַעֲזֹל יַעֲזֹל)	יִדְכֵּ	יִתְּדַכֵּ
	2 f.	יִתְּדַכֵּן	יִתְּדַכֵּן	יִתְּדַכֵּן
	1 c.	אֲדַכֵּ	אֲדַכֵּ	אִתְּדַכֵּ
Pl.	3 m.	יִדְכּוּן	יִדְכּוּן	יִתְּדַכּוּן
	3 f.	יִדְכּוּן	יִדְכּוּן	יִתְּדַכּוּן
Act. Part.	m.	דָּכַךְ	מְדַכֵּ מְדַכֵּ	
	f.	דָּכְכָא	מְדַכָּא	
Pass. Part.	m.	דָּכִיק	מְדַכֵּ	מְתַדַּכֵּ
	f.	דָּכִיקָא	מְדַכָּא	מְתַדַּכָּא

The double letters show itself with all inflectional affixes except when there are prepositions.

Paradigm F. Cuttural Verbs.

Pe Gut.		Ayin Gut.		Lamedh Gut.
	Peal.	Peal.	Pael.	Peal. <i>Furth</i>
Perf. 3 m.	עֲבַד	שָׂאֵל, שִׁיל	קָרַב (בָּרַךְ)	שָׁכַח
3 f.	עֲבַדָּה	יְהִיבָה	etc.	יִשְׁכַּחַת
2 m.	עֲבַדְתָּ			etc.
1 c.	עֲבַדְתָּ	יְהִיבִית		
	etc.	etc.		
Inf.	מְעַבֵּד, מְהַדֵּר	מִבְחֵן	קָרַבָּא	
Imp. 2 m.	עֲבַד, עֲבִיד	בָּחֵן, בָּחוּן		יִשְׁכַּח
2 f.	עֲבִידִי	etc.		יִשְׁכַּחִי
Pl. 2 m.	עֲבִידוֹ			etc.
	etc.			
Impf. 3 m.	יַעֲבֹד יַעֲבֹד יַחֲזֹר יַעֲרַק etc.	יִבְחֵן etc.		יִשְׁכַּח, יִשְׁלַח etc.
Act. Part.	עֲבַד	בָּחֵן	מְקָרַב	שָׁכַח
Pass. Part.	עֲבִיד	בָּחִין		שְׁכִיחַ
	I	II		III

the Imperf with " prefix
Imperf. S. " " "

regular

regular

אמר
אבר
אכל
אתה
אל

א = א
א = א
א = א
AN ARAMAIC METHOD.
(אמר, אבר, אכל, אתה, אל)

Par. C. Verbs Pe Aleph and Pe Yodh.

Peal.	Peal.	Peal.
Perf. 3 m. אמר	ילד	יטב
3 f. אמרת, אמרת		
1 c. אמרת, אמרת		
Inf. מאמר, מימר מיתא	מילד, מדע	
Imp. אמר, אול, אול אתו	לד, דע	
Impf. 3 m. יאמר, ייתי	ילד, ידע, ינדע	יטב
Act. Part. אמר etc.	ידע etc.	etc.

only one
only one

Aphel.	Aphel.	Aphel.
Perf. 3 m. אובד, איתי אימן	אוליד, אודע	איטיב
Inf. אובדא, איתא	אודעא, אודעות	איטבא
Impf. 3 m. יובד, יהובר	יוליד, יודע, יאודע	יטיב
Act. Part. מיתא etc.	מודע, מאודע etc.	etc.

Aphel

- (1) X is frequently appropriated in Peal & sometimes in Paal
- (2) X in Aphel becomes י or י after the preformative and may form with the preformative either a diphthong or " .

Paradigm H.

	Peal.	Ithpeel.	Aphel.
Perf. 3 m.	קָם	אַתְקָם. אֲתִקִּים	אַקִּים. (אֲ. ה.) אֲקִים
3 f.	קָמַת	אַתְקַמַּת	אַקִּימַת (ק)
2 m.	קָמַתָּ	אַתְקַמַּתָּ	אַקִּימַתָּ
2 f.	קָמַתְּ	אַתְקַמַּתְּ	אַקִּימַתְּ
1 c.	קָמַת or קָמַתָּ	אַתְקַמַּת	אַקִּימַת (ק)
Pl. 3 m.	קָמוּ	אַתְקָמוּ	אַקִּימוּ
3 f.	קָמֵא	אַתְקָמֵא	אַקִּימֵא
2 m.	קָמְתוּן	אַתְקָמְתוּן	אַקִּימְתוּן
2 f.	קָמְתִין	אַתְקָמְתִין	אַקִּימְתִין
1 c.	קָמְנָא	אַתְקָמְנָא	אַקִּימְנָא
Inf.	מִקָּם. מִקָּם. מִקָּוִם	אַתְקָמֵא	אַקָמֵא
Imp. 2 m.	קוּם	אַתְקָם	אַקִּים
2 f.	קוּמִי	אַתְקָמִי	אַקִּימִי
Pl. 2 m.	קוּמוּ	אַתְקָמוּ	אַקִּימוּ
2 f.	קוּמְנָא	אַתְקָמְנָא	אַקִּימְנָא
Impf. 3 m.	יִקָּוִם. יִקָּוִם	יִתְקָם	יִקִּים
2 f.	יִתְקוּמִין	יִתְקָמִין	יִתְקִימִין
1 c.	יִקָּוִם	יִתְקָם	יִקִּים
Pl. 3 m.	יִקוּמוּן	יִתְקָמוּן	יִקִּימוּן
3 f.	יִקוּמִין	יִתְקָמִין	יִתְקִימִין
Act. Part. m.	קָאֵם. קָיֵם		מִקָּם
f.	קָיֵמָא		מִקָּיֵמָא
Pass. Part. m.	קָיֵם	מִתְקָם	מִקָּם
f.	קָיֵמָא	מִתְקָמָא	מִקָּיֵמָא

Verbs Ayin Vav.

Ittaphal.	Polel.	Ithpolal.	Peil.
אַתְּקַם אַתְּקַמַּת אַתְּקַמַּת אַתְּקַמַּת אַתְּקַמַּת אַתְּקַמוּ אַתְּקַמָּא אַתְּקַמְתּוּן אַתְּקַמְתּוּן אַתְּקַמְנָא	קוּמַם קוּמַמַת קוּמַמַת קוּמַמַת קוּמַמַת קוּמַמוּ קוּמַמָּא קוּמַמְתּוּן קוּמַמְתּוּן קוּמַמְנָא	אַתְּקוּמַם אַתְּקוּמַמַת אַתְּקוּמַמַת אַתְּקוּמַמַת אַתְּקוּמַמַת אַתְּקוּמוּ אַתְּקוּמַמָּא אַתְּקוּמַמְתּוּן אַתְּקוּמַמְתּוּן אַתְּקוּמַמְנָא	סִיב סִיבַת. שְׂמַת סִיבִית etc.
אַתְּקַמָּא	קוּמַמָּא	אַתְּקוּמַמָּא	
אַתְּקַם אַתְּקַמִּי אַתְּקַמוּ אַתְּקַמְנָא	קוּמַם קוּמַמִּי קוּמַמוּ קוּמַמְנָא	אַתְּקוּמַם אַתְּקוּמַמִּי אַתְּקוּמַמוּ אַתְּקוּמַמְנָא	שִׁים שִׁימִי etc.
יְתַקַּם תְּתַקַּמִּין אַתְּקַם יְתַקַּמוּן יְתַקַּמּוּן	יְקוּמַם תְּקוּמַמִּין אַקוּמַם יְקוּמַמוּן יְקוּמַמּוּן	יְתַקוּמַם תְּתַקוּמַמִּין אַתְּקוּמַם יְתַקוּמַמוּן יְתַקוּמַמּוּן	יִיב etc.
	מְקוּמַם מְקוּמַמָּא		
מִתְּקַם מִתְּקַמָּא	מְקוּמַם מְקוּמַמָּא	מִתְּקוּמַם מִתְּקוּמַמָּא	

Paradigm I.

		Peel. <i>Inter, Transl.</i>	Ithpeel.	Pael.
<i>Peel</i> (1)	Perf. 3 m.	גָּלַא יִי	אֲתַגְלִי	גָּלִי
	3 f.	גָּלַת, מָטַת, מָלַאת	אֲתַגְלִית יֵאֵת	גָּלִית יֵאֵת
	2 m.	גָּלִית יֵת	אֲתַגְלִית	גָּלִית
	2 f.	גָּלִית יֵת	אֲתַגְלִית	גָּלִית
	1 c.	גָּלִית יֵתִי	אֲתַגְלִית	גָּלִית יֵהִי
	Pl. 3 m.	גָּלוּ < גָּלוּ < גָּלִין	אֲתַגְלוּ or יֵאוּ	גָּלוּ יֵאוּ
	3 f.	גָּלָהּ <i>glaya</i>	אֲתַגְלִיא	גָּלִיא
	2 m.	גָּלִיתוֹן	אֲתַגְלִיתוֹן	גָּלִיתוֹן (ל)
	2 f.	גָּלִיתוֹן	אֲתַגְלִיתוֹן	גָּלִיתוֹן (ל)
	1 c.	גָּלִינָא	אֲתַגְלִינָא	גָּלִינָא (ל)
	Inf. <i>ay = ai = 2</i>	מְגַלָּא אֲ יֵא	אֲתַגְלָהּ	גָּלָהּ
(Imp. 2 m.	גָּלִי אֲ יֵא	אֲתַגְלִי אֲ	גָּלִי אֲ (מְנִי)
	2 f.	גָּלֵא יֵ	אֲתַגְלֵא	גָּלֵא
	Pl. 2 m.	גָּלוּ	אֲתַגְלוּ	גָּלוּ
	2 f.	גָּלֵנָא יֵ	אֲתַגְלֵנָא	גָּלֵנָא
X	Impf. 3 m.	יִגְלֵא יֵ	יִתַגְלֵא יֵ	יִגְלֵא יֵ
	2 f.	תִּגְלִין	תִּתַגְלִין	תִּגְלִין
	1 c.	אִגְלֵא	אִתַגְלֵא	אִגְלֵא
	Pl. 3 m.	יִגְלוּ, וֹן	יִתַגְלוּ	יִגְלוּ
	3 f.	יִגְלִין	יִתַגְלִין	יִגְלִין
X	Aet. Part. m.	גָּלֵא יֵ		מְגַלֵּא יֵ
	f.	גָּלִיא		מְגַלִּיא
X	Pass. Part. m.	גָּלֵא יֵ	מִתַּגְלֵא יֵ	מְגָלִי
	f.	גָּלִיא	מִתַּגְלִיא	מְגַלִּיא

A (1) Perfects except Gal end in י, also Imperfects
(2) Imperfect in X =

B. (1) In inflexion before efform consonants י = י is act form.
(2) " " " " " י = י reflex form.

Verbs Lamedh Aleph. (= $\text{H} \times \text{b} . \text{ל} \text{ } \text{א} \text{ } \text{ל} \text{ } \text{ל}$)

Ithpaul.	Aphel.	Ittaphal.
אֲתַגְלִי אֲתַגְלִית	אֲגִלִּי אֲגִלִּית	אֲתַגְלִי א אֲתַגְלִית אֲתַת
אֲתַגְלִית	אֲגִלִּית אֲתַת	אֲתַגְלִית
אֲתַגְלִית	אֲגִלִּית	אֲתַגְלִית
אֲתַגְלִית	אֲגִלִּית אֲתִי	אֲתַגְלִית
אֲתַגְלִיו אֲתִי	אֲגִלִּיו אֲתִי	אֲתַגְלִיו
אֲתַגְלִיָּא	אֲגִלִּיָּא	אֲתַגְלִיָּא
אֲתַגְלִיתוֹן	אֲגִלִּיתוֹן	אֲתַגְלִיתוֹן
אֲתַגְלִיתֵּן	אֲגִלִּיתֵּן	אֲתַגְלִיתֵּן
אֲתַגְלִינָא	אֲגִלִּינָא	אֲתַגְלִינָא
אֲתַגְלִיָּא	אֲגִלִּיָּא	אֲתַגְלִיָּא
אֲתַגְלִי א	אֲגִלִּי א	אֲתַגְלִי א
אֲתַגְלִיָּא	אֲגִלִּיָּא	אֲתַגְלִיָּא
אֲתַגְלִו	אֲגִלִּו	אֲתַגְלִו
אֲתַגְלִנָּא	אֲגִלִּנָּא	אֲתַגְלִנָּא
יִתַּגְלִי תַּתַּגְלִין אֲתַגְלִי יִתַּגְלִין יִתַּגְלִין	יִגְלִי (יִתַּגְלִי) תַּגְלִין אֲגִלִּי יִגְלִין יִגְלִין	יִתַּגְלִי תַּתַּגְלִין אֲתַגְלִי יִתַּגְלִין יִתַּגְלִין
	מִגְלִי (מִתַּגְלִי) מִגְלִיָּא	
מִתַּגְלִי מִתַּגְלִיָּא	מִגְלִי מִגְלִיָּא	מִתַּגְלִי מִתַּגְלִיָּא

Par. J. Nouns with Pronominal Suffixes.

Masculine Noun. עֵדָן time.		Feminine Noun. חֵיָא animal.	
Singular.	Plural.	Singular.	Plural.
Abs. st. עֵדָן (time)	עֵדָנִין (times)	חֵיָא (animal)	חֵיָין (animals)
Const. st. עֵדָן (time-of)	עֵדָנִי (times-of)	חֵיָת (animal-of)	חֵיָתִין (animals-of)
Emph. st. עֵדָנָא (the time)	עֵדָנֵא (the times)	חֵיָתָא (the animal)	חֵיָתָאִין (the animals)
WITH SUFFIXES.*		WITH SUFFIXES.	
Suff. Sing. 1 com. עֵדָנִי	עֵדָנִי	חֵיָתִי	חֵיָתִי
2 masc. עֵדָנְךָ	עֵדָנְךָ	חֵיָתְךָ	חֵיָתְךָ
2 fem. עֵדָנְךָ	עֵדָנְךָ	חֵיָתְךָ	חֵיָתְךָ
3 masc. עֵדָנְהָ	עֵדָנְהָ	חֵיָתְהָ	חֵיָתְהָ
3 fem. עֵדָנְהָ	עֵדָנְהָ	חֵיָתְהָ	חֵיָתְהָ
Plur. 1 com. עֵדָנָא	עֵדָנָא	חֵיָתָא	חֵיָתָא
2 masc. עֵדָנְכוֹן	עֵדָנְכוֹן	חֵיָתְכוֹן	חֵיָתְכוֹן
2 fem. עֵדָנְכוֹן	עֵדָנְכוֹן	חֵיָתְכוֹן	חֵיָתְכוֹן
3 masc. עֵדָנְהוֹן	עֵדָנְהוֹן	חֵיָתְהוֹן	חֵיָתְהוֹן
3 fem. עֵדָנְהוֹן	עֵדָנְהוֹן	חֵיָתְהוֹן	חֵיָתְהוֹן

* The forms with suffixes, my time, thy time, etc., are sometimes called *Possessive*.

Par. K. Declension of Masculine Nouns.

	I. (Non-changeable Ullim)		II. Changeable Ullim	
	a.	b.	a.	b.
Sing. Abs.	טור (mountain)	אילן (tree)	עלם (eternity)	כהן (priest)
Const.	טור	אילן, אילן	עלם	כהן
Emph.	טורא	אילנא	עלמא	כהנא
Suff. 3 s. m.	טורה	אילנה	עלמה	כהנה
Suff. 2 pl. m.	טורכון	אילנכון	עלמכון	כהנכון
Plur. Abs.	טורין	אילנין	עלמין	כהנין
Const.	טורי	אילני	עלמי	כהני
Emph.	טוריא	אילניא	עלמיא	כהניא
Suff. 3 s. m.	טורוהי	אילנוהי	עלמוהי	כהנוהי
Suff. 2 pl. m.	טוריכון	אילניכון	עלמיכון	כהניכון

	II.		
	c.	d.	e.
Sing. Abs.	גלא (revealing)	נגלי (made captive)	קדמי, קדמא (first)
Const.	גלא	נגלי	קדמי
Emph.	גליא	נגליא	קדמא, קדמא
Suff. 3 s. m.	גליה	נגליה	קדמאה
Suff. 2 pl. m.	גליכון	נגליכון	קדמאכון
Plur. Abs.	גלין	נגלין	קדמאין
Const.	גלי	נגלי	קדמאי
Emph.	גליא	נגליא	קדמאי +
Suff. 3 s. m.	גלוהי	נגלוהי	קדמאוהי
Suff. 2 pl. m.	גליכון	נגליכון	קדמאיכון

Par. L. Declension of Masculine Nouns.

III.

	a.	b.	c.	d.	e.
Sing. Abs.	מֶלֶךְ (מֶלֶךְ) (king)	זְמַן (time)	הֶלֶם (dream)	עֵין (eye)	קִדְשׁ (sanctuary)
Const.	מֶלֶךְ (מֶלֶךְ)	זְמַן	הֶלֶם	עֵין	קִדְשׁ
Emph.	מֶלְכָּא	זְמַנָּא	הֶלְמָא	עֵינָא (עֵינָא)	קִדְשָׁא or קִדְשָׁא &c.
Suff. 3 s. m.	מֶלְכָּה	זְמַנָּה	הֶלְמָה	עֵינָה (עֵינָה)	קִדְשָׁה
Suff. 2 pl. m.	מֶלְכֻכּוֹן	זְמַנְכּוֹן	הֶלְמְכּוֹן	עֵינְכּוֹן	קִדְשְׁכּוֹן
Plur. Abs.	מֶלְכִין	זְמַנִין	הֶלְמִין	עֵינִין	קִדְשִין
Const.	מֶלְכִי	זְמַנִי	הֶלְמִי	עֵינִי (עֵינִי)	קִדְשִי
Emph.	מֶלְכִיא	זְמַנִיא	הֶלְמִיא	עֵינִיא (עֵינִיא)	קִדְשִיא
Suff. 3 s. m.	מֶלְכוּהִי	זְמַנוּהִי	הֶלְמוּהִי	עֵינוּהִי (עֵינוּהִי)	קִדְשׁוּהִי
Suff. 2 pl. m.	מֶלְכִיכּוֹן	זְמַנִיכּוֹן	הֶלְמִיכּוֹן	עֵינִיכּוֹן (עֵינִיכּוֹן)	קִדְשִיכּוֹן

III.

	f.	g.	h.	i.
Sing. Abs.	מִתְקַטֵּל (killed)	גַּב (back)	עֹז (gout)	אָם (people)
Const.	מִתְקַטֵּל	גַּב	עֹז	אָם
Emph.	מִתְקַטְלָא	גַּבָּא (פִּתְא)	עֹזָא	אָמָּא
Suff. 3 s. m.	מִתְקַטְלָה	גַּבָּה	עֹזָה	אָמָּה
Suff. 2 pl. m.	מִתְקַטְלֻכּוֹן	גַּבְכּוֹן	עֹזְכּוֹן	אָמְכּוֹן
Plur. Abs.	מִתְקַטְלִין	גַּבִין (גַּלְגִין)	עֹזִין	אָמִין
Const.	מִתְקַטְלִי	גַּבִי	עֹזִי	אָמִי
Emph.	מִתְקַטְלִיא	גַּבִיא	עֹזִיא	אָמִיא
Suff. 3 s. m.	מִתְקַטְלוּהִי	גַּבוּהִי	עֹזוּהִי	אָמוּהִי
Suff. 2 pl. m.	מִתְקַטְלִיכּוֹן	גַּבִיכּוֹן	עֹזִיכּוֹן	אָמִיכּוֹן

Par. M. Declension of Feminine Nouns.

	a.	b.	c.	d.	
<u>III Decl.</u>					גלית (vealing)
Some in penult : change into = or . in inflection					גלית
1. " " " " " " " "					גלית
2. " " " " " " " "					גלית
3. " " " " " " " "					גלית
4. " " " " " " " "					גלית
5. " " " " " " " "					גלית
6. " " " " " " " "					גלית
7. " " " " " " " "					גלית
8. " " " " " " " "					גלית
9. " " " " " " " "					גלית
10. " " " " " " " "					גלית
11. " " " " " " " "					גלית
12. " " " " " " " "					גלית
13. " " " " " " " "					גלית
14. " " " " " " " "					גלית
15. " " " " " " " "					גלית
16. " " " " " " " "					גלית
17. " " " " " " " "					גלית
18. " " " " " " " "					גלית
19. " " " " " " " "					גלית
20. " " " " " " " "					גלית
21. " " " " " " " "					גלית
22. " " " " " " " "					גלית
23. " " " " " " " "					גלית
24. " " " " " " " "					גלית
25. " " " " " " " "					גלית
26. " " " " " " " "					גלית
27. " " " " " " " "					גלית
28. " " " " " " " "					גלית
29. " " " " " " " "					גלית
30. " " " " " " " "					גלית
31. " " " " " " " "					גלית
32. " " " " " " " "					גלית
33. " " " " " " " "					גלית
34. " " " " " " " "					גלית
35. " " " " " " " "					גלית
36. " " " " " " " "					גלית
37. " " " " " " " "					גלית
38. " " " " " " " "					גלית
39. " " " " " " " "					גלית
40. " " " " " " " "					גלית
41. " " " " " " " "					גלית
42. " " " " " " " "					גלית
43. " " " " " " " "					גלית
44. " " " " " " " "					גלית
45. " " " " " " " "					גלית
46. " " " " " " " "					גלית
47. " " " " " " " "					גלית
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100. " " " " " " " "					גלית

א. זכר
 (virtue)
 זכות
 זכותא
 זכותה
 זכותי
 זכון
 זכות
 זכותא
 זכותיה
 זכותכון

Paradigm N.

A. Cardinals from 1 to 10.

No.	With the Masculine		With the Feminine	
	Absolute.	Construct.	Absolute.	Construct.
1	חד	חד	חדא	חדת
2	תרי	תרי	תרתי	תרתי
3	תלת	תלת	תלת	תלתי
4	ארבעה	ארבעה	ארבע	ארבעתי
5	חמישא	חמישה	חמיש	חמישתי
6	שתא	שתה	שת	שתי
7	שבעה	שבעה	שבע	שבעתי
8	תמניא	תמנית	תמני	תמנית
9	תשעה	תשעה	תשע	תשעתי
10	עסרא	עשרת	עסר	עשרתי

B. Cardinals from 11 to 19.

	Masculine.	Feminine.
11	חד עסר	חדא עסרי
12	תרי עסר (תריסר)	תרתי עסרי (תרתיסרי)
13	תלת עסר { תלסר } { תלתיסר }	תלת עסרי (תלסרי)
14	ארבעה עסר (ארביסר)	ארבע עסרי (ארביסרי)
15	חמישא עסר (חמיסר)	חמש עסרי (חמיסרי)
16	שתא עסר { שתיסר } { שתיסר }	שת עסרי (שתיסרי)
17	שבעה עסר (שבסר)	שבע עסרי (שבסרי)
18	תמנית עסר { תמניסר }	תמני עסרי
19	תשעה עסר	תשע עסרי { שתסרי } { שתסרי }

Numerals.

C. Cardinals.

Masculine.		Feminine.	
Masculine.		Masculine.	Feminine.
20	עֶשְׂרִין	90	תִּשְׁעִין
30	תְּלָתִין	100	כֹּמָא
40	אַרְבַּעִין	1000	אַלְפָּא אֶלֶף
50	חֲמִישִׁין	10,000	רְבוּ
60	יִשְׁתִּין	1,000,000	אַלְף אֶלְפִין
70	שִׁבְעִין	100,000,000	רְבוּ רְבוּן
80	תְּמַנָּן תְּמִנָּן		

D. Ordinals.

With the Masculine		With the Feminine	
No.	Absolute.	Absolute.	Emphatic.
1	קֶרְמִי	קֶרְמָא	קֶרְמִיתָּה
2	תְּנִין	תְּנִנָּא	תְּנִיתָּה
3	תְּלִיתִי (תְּלָתִי)	תְּלִיתָּא	תְּלִיתִיתָּה
4	רְבִיעִי	רְבִיעָא (רְבִיעִי)	רְבִיעִיתָּה
5	חֲמִישִׁי	חֲמִישָּׂא	חֲמִישִׁיתָּה
6	שְׁתִּיתִי (שְׁתִּי)	שְׁתִּיתָּא	שְׁתִּיתִיתָּה
7	שְׁבִיעִי	שְׁבִיעָא	שְׁבִיעִיתָּה (שְׁבִיעִתָּא)
8	תְּמִינִי	תְּמִינָּא	תְּמִינִיתָּה
9	תְּשִׁיעִי	תְּשִׁיעָא	תְּשִׁיעִיתָּה
10	עֶסְרִי	עֶסְרָא	עֶסְרִיתָּה

Paradigm O. Prepositions with Suffixes.

1) ב		2) ל	
Singular.		Singular.	
1.	בִּי in me	1.	לִי to me
2.	{ m. בְּךָ } { f. בְּךָ } in thee	2.	{ m. לְךָ } { f. לְךָ לִיכִי } to thee
3.	{ m. בִּיה } { f. בֶּה } in him in her	3.	{ m. לִיה } { f. לֶה לֶה } to him to her
Plural.		Plural.	
1.	בְּנָא בִּנ in us	1.	לְנָא לִנ to us
2.	{ m. בְּכוּן } { f. בְּכוּן } in you	2.	{ m. לְכוּן } { f. לְכוּן } to you
3.	{ m. בְּהוּן } { f. בְּהוּן } in them	3.	{ m. לְהוּן } { f. לְהוּן } to them

3) מן		4) על	
Singular.		Singular	
1.	מִנִּי מִנִּי from me	1.	עָלִי upon me
2.	{ m. מִנְךָ } { f. מִנְךָ } from thee	2.	{ m. עָלְךָ } { f. עָלְךָ } upon thee
3.	{ m. מִנִּיה } { f. מִנֶּה } from him from her	3.	{ m. עָלוּהִי עָלוּי } { f. עָלֶהָ } upon him upon her
Plural.		Plural.	
1.	מִנָּא מִנָּא from us	1.	עָלָא upon us
2.	{ m. מִנְכוּן } { f. מִנְכוּן } from you	2.	{ m. עָלִיכוּן } { f. עָלִיכוּן } upon you
3.	{ m. מִנְהוּן } { f. מִנְהוּן } from them	3.	{ m. עָלִיהוּן } { f. עָלִיהוּן } upon them

ORTHOGRAPHY.

I. The Letters. (H.¹ §§ 1-4.)

1. *a.* חֲרָצָא the loins; כָּנֵשׁ collect; פְּרִיזֶל iron (B. A.²).
b. דְּבַח slay; תִּוּב turn; טוֹר rock.
2. אֵץ wood; אֵית there is; יֵת (יֵת) Heb. אֵת.

1. Palestinian Aramaic, the language of the Targums and of a few chapters in the Old Testament, is written with the Hebrew square characters, but in its corresponding words, Aramaic frequently substitutes other sounds of the same organ,³ and a special preference is shown in the very general exchange of sibilants for lingual mutes.

Note.—In the Targums the servile א is preferred to ה, the reverse being true of Biblical Aramaic.

2. Other exchanges (צ for ע, י for א, א for י) are illustrated by the examples.

II. Vowels. (H. §§ 5-11.)

לְמַעַבְרָא (11:6);⁴ אֵיתִין (17:2); וּלְמָא (25:32); כְּמָה (Dan. 3:33);
 אֵיתְכְּנִישׁ (25:8).

Remark.—מְנִי (Ezr. 7:25); יִדְהֶם (Ezr. 5:8); הָעֵלָה (Dan. 5:7);
 מְעַבְרָא (Ezr. 4:22); חֲלָמָא (Dan. 2:4); אֵשְׁתּוּמִים (Dan. 4:16).

¹ References will constantly be made, in the following brief statement of principles, to Harper's *Elements of Hebrew*, 6th ed., Chicago, 1885. With the sanction of the author, the present writer has adopted, so far as practicable, the analysis made in that work, and the subdivisions of sections are as nearly as possible identical. It will be understood, unless statement is made to the contrary, that the principles are the same for both languages. *Essential* differences will, in all cases, be noted.

² Biblical Aramaic.

³ The artificial introduction of ע for ס which occurs in Hebrew, rarely takes place in Aramaic and then always by way of Hebraism.

⁴ The chapter and verse in Genesis, in which a given word is found, are thus indicated; 11:6—meaning chapter 11, verse 6; 17:2—meaning chapter 17, verse 2, etc.

What is said in Harper's *Elements of Hebrew* (§§ 5-11) need be only slightly modified for Aramaic, as follows:—

a. ֿ is very generally used where Hebrew would employ ֿ .

b. ֿ and ֿ occur but rarely in the best editions of *Onkelos* and then as irregularities (cf. § 68. 2); ֿ and ֿ are used even less frequently.

c. The *vowel-letter* ס is generally used in the Targums where Hebrew and Biblical Aramaic prefer ס .

d. The *vowel-letters* י and י are generally retained in the Targums after *long* and nearly as often after *short* vowels. **Biblical Aramaic**, like Hebrew, regularly retains them only after *naturally long vowels*.

R.—Contrary to b., B. A. seems to show a special preference for ֿ approaching to the Syriac. For a rare use of ֿ for ֿ in Hebrew see Mitchell's *Gesenius*, p. 138.

III. Other Points. (H. §§ 12-19.)

The aids for the eye are the same as in the Hebrew text, though the principles of their use are not always consistently applied. For an important source of variation in the use of Dāghēsh see § 42. R.

IV. The Accents. (H. §§ 20-25.)

Accents have been found only in the **Biblical Aramaic** and in the Targum of Onkelos, the latter having been adapted to use in the Synagogues. Their employment follows Hebrew analogy.

V. Syllables. (H. §§ 26-28.)

1. a. אִמִּית (5:24); חִמִּישׁ (5:30); עֶשֶׂר (N.¹ 14:22) but חִמִּישׁ (5:10).

b. יְחִיטו (Ezr. 4:12); נְהִירו (Dan. 5:11); אִרִּיךְ (Ezr. 4:14).

2. דִּפְקִרְתָּךְ (3:17); גְּבוּרְתָּךְ (N. 14:15); שְׁלוֹתָךְ (Dan. 4:24).

¹ Numbers.

1. *a.* = is often found in an *open* toneless syllable. This arises most frequently in cases where a *full* vowel has been substituted for Šwâ under gutturals (§ 42. R.) or when = has been used for = (II. *a.*).

b. For obvious reasons, the instances in B. A. are not indisputable.

2. Instances of *closed* toneless syllables with *long* vowels are far more numerous in all the dialects.

VI. Euphony of Vowels. (H. §§ 29-38.)

The changes resulting from inflection will be treated under the head of Etymology.

1. טב (1:10); עיריִיכִי (3:16); זכו (15:6).

Remark.—אִתִּילִיר (4:18) but אִתִּילִיר (4:26).

The general laws of euphony obtain in Aramaic, but the changes of tone produce less complicated effects than in Hebrew for the following reasons:—

1. *a.* Naturally long â is generally retained, being very rarely obscured.

b. The letters ך and ך more frequently retain their cons. force

c. Pretonic vowels are rare and when they occur are unchangeable.

d. The laws of syllabication are not so rigid as in Hebrew (V. 2.).

2. In the best editions of Onkelos the problem is still further simplified by the fact that = and = are extremely rare and that = (δ) is not very frequent (II. *b.*).

R.—The treatment of two adjoining S-was is not entirely uniform in the Targums.

38. PAUSE.

1. למעבד but למעבד (11:6); איזיל (24:58); תיכול (3:16).

2. חיל (Ezr. 4:23) but לה (Dan. 7:7); יתב (Dan. 7:26); עשית (Dan. 6:4).

The Pause produces much less change than in Hebrew. Its influence is limited, for the most part, to the frequent heightening of — to —^h and a *preference* of — (short) and —^h (in Onkelos written II. *d.*) on the one hand, to — and —^h on the other.

Note 1.— אֱלִית (35:3) for אֱלִית may be due to pause.¹

Note 2.—It must be remembered that — and —^h are short. In other positions, these original vowels are very frequently heightened to — and —^h , though other preferences may modify this one.

VII. Euphony of Consonants. (H. §§ 39–44.)

39. ASSIMILATION.

1. נִיתִין (34:16); אִתְקַנַּת (38:14); נִיתִיב (34:16).
2. מִן אַחֵר (4:10); $\text{לְמִנְתֵּן, תְּנִיתֵן}$ (Ezr. 7:20).

1. *Assimilation* of the final consonant of a closed syllable sometimes takes place in the case of נ , ת and י , but

2. *a.* נ of the preposition מִן is more rarely assimilated than in Hebrew (§ 48).

b. In the B. A. and the Palestinian Targums נ is frequently preferred to a doubled consonant (§ 41. 1. *b.* (5)).

Note.— נ is not assimilated before gutturals except ח and, even before ח , the Targums frequently compensate for the omission of Daghesch-forte, e.g., תִּיחֹה (26:2).

40. REJECTION.

1. פּוֹק (נ) (31:13); תִּיב (י) (20:15); חַד (א) (1:5); הַב (י) (Dan. 5:17).
2. מַחַא (Dan. 5:19) for מַחֵא ; נְהַ(ל) (20:13); מְהַ(ל) (Ezr. 7:13); הַסְקֹו (Dan. 3:28) for הַסְקֹו .
3. קִרִּין (E. 2:20) but שְׁמַעַא (4:23); בְּרַא (1:1); הוּהַ (1:3).

¹ It would seem that there are examples of a preference for the emphatic state of nouns due to the pausal position. See Berliner, *Massorah zum Targum Onkelos*, p. 96. Leipzig, 1877.

² Exodus.

The consonants most liable to rejection are the breathings א and ה, the liquids ל and נ, and the vowel-letters ו and י. These are often rejected:—

1. From the beginning of a word when vowelless:

- a. In the case of נ of verbs פ"נ (§ 84) in the Qāl Inv.
- b. In the case of ו or י of verbs פ"ו in the same form.
- c. In a few isolated cases.

2. From the middle of a word when preceded only by a Š'wâ. Here belong especially the syncope of ל in various forms of הִלֵּךְ and סָלַךְ (§ 94. 3.)

3. From the end of a word by ordinary attrition, as in the case of ו of plural endings, and of final י in verbs ל"ל (ה"ל).

Note 1.—On the rejection of א and ה see also § 43.

Note 2.—On the rejection of ו and י see also § 44.

41. ADDITION, TRANSPOSITION, COMMUTATION.

1. a. אִישִׁתָּ (24:14); אֶזְבְּעָא (E. 31:18); הִימִין (15:6); הִימִן (Dan. 6:24).
- b. דָּאִין (15:14) but תִּבְיִן (18:21); יִשְׁמְהָתָּ (Ezr. 5:4); עִיבּוּרָא (27:28); כְּרִסָּא (Dan. 5:20); הִנְעֵלָא (Dan. 2:25).
2. See §§ 58. 3. b.; 59. 5. b.; 60. 5. b.
3. מְזַדְרַע (1:11); יְתִיב (13:12); קִיִּי (24:7); קְרִמְאָה (39:28).

The *addition* of a letter sometimes takes place

1. a. At the beginning of a word to avoid harshness in pronunciation, as in the case of
 - (1) א, called prosthetic, in forming nominal and verbal stems.
 - (2) ה, called prosthetic, as a prefix in verbal stems.
- b. In the middle of a word as
 - (1) א in the Qāl Part. of verbs ו"ע which becomes ' bef. affixes
 - (2) ה in the inflection of certain nouns.
 - (3) י in forming one of the noun stems.

(4) ר to avoid a doubled consonant.

(5) נ in B. A. and in the Palest. Targums for the same purpose.

2. The transposition of letters occurs in the grammar only in the case of ת of אֶת (הֶת) when it would stand before a sibilant.

3. The commutation of letters occurs in the grammar in the case of

a. ת, ט and ד in the reflexive stems.

b. ך and ך' in פ"י, ע"י and ל"א forms (cf. § 44).

c. ך is weakened to נ in the inflection of gentilities, etc., in ך'.

42. THE PECULIARITIES OF GUTTURALS.

יְבָרְכֶיךָ (D.¹ 15:4).

Remark.—עָבַר (1:31); אָמַרְתָּ (20:13); מַעֲבֵר (11:6).

In general, Hebrew analogy is followed; but, so far as concerns the Targums, compensation for the rejection of D. f.² from a weak guttural is not so frequently made.

R.—It ought here to be said that the most reliable texts of Onkelos very generally substitute a full vowel for compound Sēwa in accordance with Babylonian usage. In this case, Daghesh in a following aspirate is usually retained in the Sub. ed. of Onkelos just as though the previous guttural had silent Sēwa.

Note.—The suffix הָ is never found with Pathah-furtive.

43. THE WEAKNESS OF נ AND ה.

1. יְתַמְנַע (11:6); תַּעֲצֶמָה (3:18); יַעֲלֶה (24:40); תִּלְפִּינוּן (D. 5:31);

לְאֵלֶיהָ (Dan. 3:12); מִימָר (3:17); מֵאֵמַר (Dan. 2:9).

2. מַעֲצָה (Ezr. 5:8); מַחֲצָפָה (Dan. 3:22) but מְחַצֵּפָה (Dan. 2:15).

The letters נ and ה not only occasion change, but suffer it:

1. נ loses its consonantal power and is said to *quiesce*

a. When a preceding vowelless consonant steals its vowel. This occurs chiefly with the Targum prefix of 'Aph'el and the Reflexives after preformatives for gender or person.

¹ Deuteronomy. ² Daghesh-forte.

b. When a preceding short vowel absorbs its compound Š'wâ. Here belongs the syncope of נ in verbs נ"פ (§ 88. 1.).

Note 1.—A quiescent נ is frequently elided.

Note 2.—For the hardening of נ to ' in the 'Aph'el of verbs נ"פ see § 88. 2

2. In the B. A., ה is frequently lost in the verbal stem Haph'el and always in the Reflexives and Passives as above (1. a.).

Note.—It will be remembered that נ is commonly used for the stem-preformatives in the Targums, while ה performs that office in the B. A.

44. THE WEAKNESS OF ך AND ך'.

שִׁינִי (2:2); שִׁינִי (D. 4:4); שִׁינִי (Dan. 3:15); שִׁינִי (Dan. 5:21);

אֶתְּ for אֶתְּ (24:63); זָכַר for זָכַר (37:4).

The principal variations from Hebrew usage will be brought out under inflection. It may here be said that, in Aramaic, ך and ך' oftener retain their consonantal force, that the connection between a vowel and these letters, even in their *contracted* form, is looser, so to speak; so that, e. g., ' before suffixes may be resolved into ' and the = volatilized. ך, at the end of a word, after a heterogeneous long vowel may be hardened to ך.

Note 1.—' is frequently rejected when preceded only by a Š'wa (§ 40. 2.)

Note 2.—In the B. A. ' is often retained uncontracted and ' is less frequently rejected after Š'wa.

¹ In B. A. this would assume the form קֶטַח.

ETYMOLOGY.

VIII. Inseparable Particles. (H. §§ 45-49.)

45. THE ARTICLE.

There is probably no definite article in Aramaic. Compounds of certain pronouns with the interj. **אָ** for emphatic use have been supposed to contain it (§ 52).

46. HE INTERROGATIVE.

Cf. the Hebrew usage.

47. THE INSEPARABLE PREPOSITIONS.

לְהוֹן (3:7); **בְּחֻלְקִי** for **בְּחֻלְקִי** (D. 18:8).

These are treated as in Hebrew, but no pretonic ׀ is needed, and some irregularities appear in the Targums with reference to other pointings.

48. THE PREPOSITION מִן.

The preposition **מִן** *from* is written separately oftener than prefixed, and its preference in a given case cannot be reduced to rule.

49. WAW CONJUNCTIVE.

The conjunctive *and* is treated as in Hebrew, with the exceptions noted in § 47.

IX. Pronouns. (H. §§ 50-54.)

50, 51. THE PERSONAL PRONOUN AND PRONOMINAL SUFFIXES.

TABULAR VIEW.

1. Separate Forms.		2. Fragments.	3. After Consonant.		4. With ית
Onkelos.	Bible.		Targum.	Bible.	Targum.
3 m. הוא	הוא	הי	הַ	הַ	יְתִיהַ
3 f. היא	היא	הא	הַ	הַ	יְתִיהַ
2 m. את	אַתָּה	ך	ךְ	ךְ	יְתִיךְ
2 f. את	—	ך	ךְ	—	יְתִיךְ
1 c. אנא	אַנְהָה	יְ or נִי	יְ or נִי	יְ or נִי	יְתִי
3 m. אינן	אֵינָן, הֵמוֹן	נֹן or הֹן	נֹן or הֹן	הֹן	יְתִהֹן B. A. יְתִהֹן
3 f. אינן	אֵינָן	נִין or הִין	נִין or הִין	הִין	יְתִיהִין
2 m. אתון	אַתְּמוֹן	כוֹן	כוֹן	כוֹן	יְתִכּוֹן
2 f. אתין	—	כִין	כִין	—	יְתִכִין
1 c. אנחנא	אַנְחָנָה	נָה	נָה	נָה	יְתִנָּה

2. *a.* With forms ending in a vowel, the original fragments are employed as suffixes. For the rarer forms see Par. A.

b. יְ, הֹן, and הִין are used only with nouns (including Inf's); נִי, נֹן, and נִין only with verbs.

Note.—On the union of verbs with suffixes, see § 74; for nouns with suffixes, §§ 124, 125.

4. *a.* The forms with ית are frequent in Onkelos and have monopolized the object-pronouns of the 2d pers. pl.

b. Only one form with יָר is found in the Bible (Dan. 3:12) and the object-pronouns of 3d pl. are elsewhere written separately.

52. THE DEMONSTRATIVE PRONOUN.

Pronouns included under *a* belong to Onkelos in each case; under *b*, to the Bible.

1. *a.* יָר m., יָרָא f., *this* אֵילִין m. and f., *these*
 b. יָרָה m., יָרָא f., *this* אֵלִין m., *these*
2. *a.* הוּא m., הִיא f., *that* אֵינוּ m., אֵינִי f., *those*
 b. דָּבָר m., דָּבָרָא f., *that* אֵנוּן m., *those*

Remark.—הָרִין (7:11); הֶהֱיָא (2:12); הָאֵינוּן (6:4).

R.—In the Targum dialect, the more common demonstratives may be compounded with אָר in order to express the same idea with greater emphasis (§ 45).

Note.—דָּבָרָא and דָּבָרָה *this* (m.) and דָּבָרָא *that* (m.) are occasionally used by Onkelos as emphatic demonstratives.

53. THE RELATIVE PRONOUN.

דָּ (B. A. דָּי) was originally used as a mere sign between related words, and, as such, now points to a following suffix pronoun, dependent noun, or dependent clause. It has, however, come to be used as an independent relative like אֲשֶׁר in Hebrew.

54. THE INTERROGATIVE PRONOUN.

מִן (B. A. מִן) *who* and מָה (מָה) *what* differ in no way from the corresponding Hebrew pronouns.

יָתִי

יָתִי

יָתִי

יָתִי

יָתִי

יָתִי

יָתִי

יָתִי

יָתִי

יָתִי

יָתִי

X. The Strong Verb. (H. §§ 55-76.)

58. SIMPLE VERB STEMS.

1. *a.* נָצַב (2:8); נָפַק (4:16); פָּרַס (13:12); פָּתַב (Dan. 6:26).
b. נָסִיב (2:21); נָסִיב (2:22); תָּקִיף (4:5); שָׁלַט (Dan. 3:27).
c. דָּמַוּךְ (2:21); נָגֻבוּ (8:13); שָׁדֻכַּת (Is.¹ 14:7); חָרוּב (Is. 17:9).
2. *a.* צָבִין (17:12); בָּרִיךְ (Dan. 3:28).
b. טָרִיד (Dan. 4:30); קָטִיל (Dan. 5:30).

The simple verb-stem is pronounced, as Qāl (P^eāl) Perf. 3d m. sing., with one full vowel, the original penultimate = having been volatilized in Aramaic.

1. As in Hebrew, the characteristic vowel varies :

a. In the majority of verbs, it is the *a*-class $\bar{\text{a}}$, which remains short even under the tone (H. § 29. 1. *c.*).

b. In many verbs, it is the *i*-class $\bar{\text{i}}$, which may remain short, or be heightened to $\bar{\text{e}}$ ($\bar{\text{e}}$) under the tone.

c. In a very few verbs, it is the *u*-class $\bar{\text{u}}$, which in some editions appears in its heightened form ($\bar{\text{o}}$). **No instance of this class is found in B. A.**

Note.—The vowel-letters ו and װ are simply orthographic remains from the ante-Massoretic period. They are very seldom used in B. A. (II. *d.*)

2. *a.* The simple passive stem has been preserved in the Targums only in the passive participle of Qāl (§ 71. 3.).

b. In B. A., more of this passive remains in an inflected P^eāl, a Perfect, having a 3d masc. like the passive Part. in appearance except in נ"ל verbs (§§ 65. 2. *a.*; 100. 1. *b.*).

Note.—Forms of P^eāl have been found in the Targums, but they are probably due to corruptions of text (cf. Note on Gen. 2:23, Part I. p. 57).

¹ Isaiah.

links maybe of class

$\frac{1}{\bar{\text{a}}}$	$\frac{2}{\bar{\text{i}}(\bar{\text{e}})}$	$\frac{3}{\bar{\text{u}}(\bar{\text{o}})}$
----------------------------	--	--

3. a. [אַתְקַטֵּל]; אִתְּנַגִּיד (25:8); אִתְּהֵב (30:8); אִתְּקַבֵּר (25:10).
 b. אִישְׁתָּאֵר (7:23); אִצְטִילֵב (D. 21:23); אִזְדְּקִיפַת (37:7);
 אִידְכֵּר (40:20).
4. a. אִסְתְּכִי (19:28) *look about one's self*; אִתְּגַלִּי (11:5) *reveal one's self*; תִּיתְחַזֹּן *ye do look on each other*; הִתְרַחְצוּ (Dan. 3:28) *they trusted*.
 b. אִתְּלִיד (4:18) *he was born*; אִתְּנַגִּיד (25:8) *he was snatched away*; אִתְּקַבֵּר (25:10) *he was buried*; לְהִתְקַטֵּל (Dan. 2:13) *to be slain*.

3. There is a simple reflexive stem, though more commonly used as a passive, which is the same as that of the simple active, with the addition of the prefixed syllable **אִתְ**, giving..... **אַתְקַטֵּל**
 In B. A., the stem is generally..... **הִתְקַטֵּל**

a. Here, except under the influence of gutturals, the stem vowel = is generally attenuated to =, which then is frequently heightened to =.

b. The **ת** of the prefix is always *transposed* when it would stand before **ס** or **ש**; it is generally *changed* to **ט** and transposed before **צ**; it is generally changed to **ד** and transposed before **ז**; it is assimilated before **ד**, **ט** or **ת**.

4. This stem called 'Ithp'el, Hithp'el

a. is primarily reflexive and sometimes reciprocal;

b. is more frequently a *passive* of the simple verb stem.

59. INTENSIVE VERB-STEMS.

1. a. [קַטֵּל]; שְׁלַח (22:3); סָדַר (22:9); בָּדַע (37:29).
 b. קָדַישׁ (2:3); פָּקִיד (2:16); מְלִיל (12:4); קָבַל (Dan. 6:1).
 c. פָּקִיד (6:22); גָּפִיד (29:13); קִיִּים¹ (21:7).
2. a. קָלַף *and* קָלִיף (30:37) *peel*; קָטַל (4:8) *kill*; קָטִיל (E. 17:3) *murder*; קָבַר (23:11) *bury (one)*; קָבֵר (N. 33:4) *bury (several)*;

¹ In Genesis and Exodus * very seldom takes D. f.

שְׁלִים (47:15) *be complete*; שְׁלֵם (E. 20:5) *make complete*.

b. תִּתְּלִית (D. 19:3) *thou shalt divide into three parts* (תָּלַת).

3. מִיָּחָד (26:10); מִיָּחָד (28:13); מִיָּחָד (2:9).

From the original simple verb-stem קָטַל, there are formed, by the doubling of the second radical, two intensive stems, an active and a passive:—

1. The Intensive active stem is, primarily..... קָטַל

a. The penultimate vowel is nearly always retained.

b. The ultimate vowel, except before gutturals, is generally attenuated to $\bar{\text{—}}$, which vowel is frequently heightened to $\bar{\text{—}}$, and the forms are..... קָטַל, קָטַל

c. Occasionally, in the Targums, doubling does not take place, and the forms then are..... קָטַל, קָטַל

Note.—There are a few cases of a penultimate $\bar{\text{—}}$, attenuated from $\bar{\text{—}}$.

2. This stem, called Pă'el, is used

a. To express (1) the idea in P'āl (Qāl); (2) intensity; (3) repetition; (4) a causative idea; and

b. In the Targums, to form denominatives, some of which contain a *privative* idea. No privatives, and indeed no well attested denominatives at all are found in B. A.

3. The Intensive passive stem has been preserved only in the passive Part. of Pă'el. See § 71.

Note.—B. A. prefers the defective writing (II. d.).

5. a. אֲתַפְּלֵג (14:15); אֲתַמְּלֵל (16:13); אֲתַגְּלִי (9:21); אֲתַחְּוֵא (22:20).

b. אֲיַסְתְּלֵק (12:8); אֲיַטְבַּע (L.¹ 13:58); אֲיַדְבֵּן (L. 25:47); אֲיַדְדֵּן (N. 32:17); אֲטַמְּר (3:8); אֲמִיטְרַפֵּא (41:8).

6. a. אֲטַמְּר (3:8) *I hid myself*; אֲתַפְּרֵשׁ (13:9) *separate thyself*.

b. אֲתַפְּרֵשׁוּ (13:11) *they separated* (from each other); אֲקַרֵּא

¹ Leviticus.

(N. 22:17); אִתְּיָקַר (E. 14:17) *I shall become honorable*; יִתְאַמֵּר (22:14) *it is said*.

5. There is also an Intensive reflexive stem אִתְּקַטַּל which is the same as that of the Intensive active, with the addition of the prefixed syllable אִתְּ (B. A. generally הִתְ).

a. Here the ultimate vowel is occas. attenuated, as in the Pā'ēl, to ׀ (regularly in verbs אִל), which then may be heightened to ׀.

b. For the treatment of the ת see ‡ 58. 3. b.

6. This stem, called 'Ithpā'al (Hīthpā'al),

a. Is primarily reflexive; but

b. Has sometimes (1) a reciprocal force; (2) the force of the Greek Indirect Middle; and (3) frequently the force of a passive.

Note.—The reflexive stems 'Ithpa'al and 'Ithpe'el cannot always be distinguished in signification. Indeed the two forms sometimes occur in variant texts of the same passage.

60. CAUSATIVE VERB-STEMS.

1. a. [אִקְטַל, אִשְׁקַטַּל]; אִקְדַּם (20:8); אִתְּקַיַּר (19:3); אִשְׁ(א)נִין¹ (E. 14:27); מִשְׁלַהִי (25:29).

b. אִשְׁעַבְדּוּ² (12:5); אִתְּכִילוּ (31:38), but אִלְבַּיִשַׁת (27:15).

2. אִשְׁלִים (29:28) *he completed*; אִשְׁרִי (3:24) *he placed*; תִּשְׁבְּלִינָה (6:16) *thou shalt finish it*; הִימִין³ (45:26) *he believed*; הִצְלַח (Dan. 6:29) *he prospered*.

3. a. מִהִמִּין⁴ (21:7); מִשְׁלַהִי (25:29).

b. הִיתִית (Dan. 6:18); הִיתִיו (Dan. 3:13); הִקִּימַת (Dan. 7:4, 5 ?).

4. הִנְחַת (Dan. 5:20); הִוְבַּר (Dan. 7:11); הִעֵל (Dan. 5:13).

By the prefixing of a syllable (א [B. A. usually ה], ש), four causative verb-stems are formed (but see ‡‡ 78. N. 2; 90. R.).

¹ א has been assimilated.

² ש has ׀ rather than ׀ and כ retains Daghesth, (§ 42. R.).

³ Cf. I. N. with § 88. R. 1.

⁴ ה preformative, which is retained, as so often in the Bible (§§ 43. 2; 68. 5.)

1. The Causative active stems are.....שְׁקַטַל, אֶקַטַל
 - a. The penult. $\bar{\text{—}}$ is retained throughout.
 - b. The ultimate $\bar{\text{—}}$, as in the Pă'el, is attenuated to $\bar{\text{—}}$ and this vowel (i), being under the tone,
 - (1) in some forms, is generally retained.....אֶקַטִּילֹ
 - (2) in other forms, is regularly heightened to $\bar{\text{—}}$אֶקַטִּיל
2. These stems, called 'Aph'el (Hăph'el) and Šăph'el, are, in signification, causative of the simple verb-stem. A causative may, however, be intransitive.
 3. a. The Causative passive stems have been preserved in the Targums only in the passive Part's of 'Aph'el and Šăph'el. See § 71. 3.
 - b. In B. A. (if we may follow the text) more of this passive remains in three forms of a Hăph'al Perf. (§ 65. 2. b.)
 4. As a passive to Hăph'el, B. A. has the Hôph'al in eight instances (§ 65. 2. c.).
5. [אֶתְקַטַל, אֶשְׁתְּקַטַל]; אֵיתְסַהַר (E. 21:29); אֵיתְתִּינֵאֵת (33:11);
 אֵישְׁתְּכַלְלֹ (2:1); יֵשְׁתַּעֲבַר (25:9); אֵישְׁתִּיב (19:20).
 6. a. ²שִׁלְהִי weary; אֵישְׁתִּלְהִי (47:13) fainted; יֵאֵישְׁתַּעֲבַר (16:9) and be subject.
 b. יֵשְׁתַּעֲבַר ¹(25:23) shall be subject; אֵיתְעַלֹ (43:18) were brought.
5. There are also Causative reflexive stems,
אֶתְשַׁקַט, אֶתְשַׁקַט
 a. Here, as generally in the 'Aph'el and Šăph'el, the ultimate vowel is sometimes attenuated to $\bar{\text{—}}$ (regularly in verbs אֶ"ל), which may then be heightened to $\bar{\text{—}}$. (Cf. § 59. 5. a.).
 b. The א of the first reflexive, being weak, is assimilated backward. For the treatment of ת before ש, in the second, see § 58. 3. b.

¹ Cf. § 42. R. and elsewhere.² Lam. 3:5.

6. *a.* These stems, called 'Ittäph'al and 'İstāph'al are primarily reflexive and reciprocal ;

b. are more frequently *passives* of the causative stems.

Note 1.—The Strong Verb furnishes no instances of 'Ittaph'al.

Note 2.—B. A. has no Ittaph'al at all.

Note 3.—In B. A. we properly speak of Haph'el, Hithp'el, Histaph'al, etc., in place of 'Aph'el, 'Ithp'el, etc. (I. Note.)

63. THE QAL PERFECT (ACTIVE).

TABULAR VIEW.

	Hebrew.	Targums.	B. A.	Elements.
3 m.	קָטַל	קָטַל	קָטַל	simple verb-stem (§ 58)
3 f.	קָטְלָהּ	קָטַלְתָּ	קָטַלְתָּ = קָטַל	with f. sign תְּ
2 m.	קָטַלְתָּ or קָטַלְתָּ	קָטַלְתָּ or קָטַלְתָּ	קָטַלְתָּ = קָטַל	with תְּ or תְּ of אָתָּה (ה).
2 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ = קָטַל	with תְּ of אָתָּה.
1 c.	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי = קָטַל	with תְּ (for תְּ), a fragment of (אָנָּה) (Assyr. anaku) and helping וְ.
Plur.				
3 m.	קָטְלוּ	קָטְלוּ	קָטְלוּ = קָטַל	w. וְ (earlier of אָנוּ).
3 f.	קָטְלוּ	קָטְלֵי	קָטְלוּ = קָטַל	w. אָ (earlier of אָנִי (orig. אָנִי).
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם = קָטַל	w. תֶּם of אָנְתֶּם.
2 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן = קָטַל	w. תֶּן of אָנְתֶּן.
1 c.	קָטַלְנוּ	קָטַלְנָא	קָטַלְנָא = קָטַל	w. נָא of אָנְחֵנָא.

2. עָבְדְתָּ (4:10); עָבְדְתָּ (3:13); יָהַבְתָּ (3:12); קָטְלוּ (34:25); אָזְלָא (24:61); שָׁבְקְתִין (E. 2:20).

3. *a.* זָקַכַּת (24:64); קָטְלִית (4:23); יְהַבַּת (3:6) *but*
b. סָלְכַת (Dan. 7:20); נָטְלַת (Dan. 4:31).
 4. רַדְּפָתָא (31:36); חֲלַמְנָא (40:8) *but* גִּרְמָתוֹן (N. 17:6).

The pronominal fragments are *af*-fixed to the Aramaic stem.

Note.—אָ closes the 1st plur. even in B. A. (cf. II. c.).

2. Special forms for the fem. occur in the 2d and 3d pers. sing. and plur.

3. *a.* In pure Aramaic, the stem vowel is generally retained throughout (or heightened) *but*

b. In B. A., before the vowel terminations תִּ and תְּ, it is reduced to Š'wâ, while the old penultimate vowel appears in an attenuated — (cf. II. d.).

4. The grave terminations תִּן and תִּין draw the tone from the ultimate syllable of the stem.

Note.—The forms not found in the Bible are indicated in the Table by smaller type.

64. THE QAL PERFECT (STATIVE).

TABULAR VIEW.

[Cf. Paradigm B.]

	3 m. sg.	3 f. sg.	2 m. sg.	3 m. pl.	2 m. pl.
Middle A	קָטַל	קָטַלַת	קָטַלְתָּ	קָטַלּוּ	קָטַלְתוֹן
Middle E	קָטַל	קָטַלְתָּ ²	קָטַלְתָּ ²	קָטַלּוּ ¹	קָטַלְתוֹן ²
Middle O	קָטַל	קָטַלְתָּ ²	—	קָטַלּוּ ¹	—

1. For the inflection of Perfects in —, see § 63.
2. Verbs in — retain this vowel or heighten to —.
3. Verbs in — retain or heighten to —.

Note 1.—With the exception of קָטַלְתָּ, the table represents forms taken from Onkelos.

Note 2.—B. A. has no second pl. in e (i) and no forms in o (u).

¹ i and ² e are short vowels, though written fully (II. d.).

² i and ¹ e are tone-long.

65. THE REMAINING PERFECTS.

TABULAR VIEW OF IMPORTANT FORMS.

[Cf. Paradigm B.]

	'Ithp'ēl 3 f.	Pā'ēl 1st.	'Ithpā'āl 3d.m.	'Aph'ēl 2 m.
Hebrew	————	קִטְּלִיתִי	הִתְקַטַּל	הִקְטַלְתָּ
Targums	אַתְּקַטִּילָא	קִטְּלִית	אַתְּקַטַּל	אַקְטִילְתָּא
Bible	הִתְקַטַּלְתָּ	קִטְּלַת	הִתְקַטַּל	הִקְטַלְתָּ
PLURAL.				
Hebrew	————	קִטְּלֵנוּ	הִתְקַטַּלוּ	הִקְטַלְתֶּם
Targums	אַתְּקִילְנָא	קִטְּלִנָא	אַתְּקַטַּלוּ	אַקְטִילְתֶּן
Bible	הִתְקַטַּלְתֶּם	קִטְּלֵנָא	הִתְקַטַּלוּ	הִקְטַלְתֶּן

1. *a.* אַתְּקִיפוּ (28:15); מִלְּלִית (12:15); אִידְבַּרְתָּ (24:64); אַתְּרַבֵּנָא (19:9).
- b.* שְׂבַחְתָּ (Dan. 5:11); הִשְׁתַּבַּחְתָּ (Dan. 2:34); הִתְנַגַּדְתָּ (Ezr. 6:17); הִקְרַבְנוּ.
2. *a.* תִּקְטַלְתָּא (Dan. 7:27); הִיבַת (Dan. 2:19); גִּילִי¹ (Dan. 7:4); יְהִיב (Dan. 5:27); וַיְהִיבוּ (Ezr. 5:15).
- b.* הִקְיַבַת (Dan. 7:4, 5(?)); הִיבַתִּי (Dan. 3:13); הִיבַתִּי² (Dan. 6:18).
- c.* הִחַרְבַת (Ezr. 4:15); הִתְקַנַת (Dan. 4:33); הִנַחַת (Dan. 5:20); הִוְסַפַת⁴ (Dan. 4:33); הִוְסַפַת³ (Dan. 7:11); הִעֲלֵנוּ (Dan. 5:15); הִעֲלֵנוּ⁶ (Dan. 5:13).

1. The *regular* Perfects, which are common to both dialects, are developed from their respective stems after the analogy of the Qāl (cf. §§ 58–63); and the B. A. shows, for the most part, corresponding differences. For the latter's inclination to ִּ, see II. R. (Cf. II. d.).

¹ Pass. Part. would be גִּילָא or גִּלָּא.

² From אָתָּה.

³ From אָכַר.

⁴ From יָכַף.

⁵ From קָלַס.

⁶ From עָלָל.

2. The three additional passive Perfects, found in B. A., P^oāl (§ 58. 2. *b.*), Hāph'al (§ 60. 3. *b.*) and Hōph'al (§ 60. 4) are here inflected in full. Examples of every person of the first and all the instances of the last two are given.

Note 1.—יִכַּל (Dan. 2:10) for יָכַל (Dan. 3:29) is pure Hebraism.

Note 2.—It will be remembered that 'Ittaph'al is not found in B. A.

66. THE QAL IMPERFECT (ACTIVE).

TABULAR VIEW.

	Hebrew.	Targums.	B. A.	Elements—קָטַל with
3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	י (for י), of pronom. origin.
3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	ת (for ת), the usual f. sign.
2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	ת (for ת), pronominal.
2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	ת, and יִ— from יָ and יִ.
1 c.	אִקְטֹל	אִקְטֹל	אִקְטֹל	א (B. A., א both for א)
Plur.				pronominal.
3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	י (see above) and וּ pronom.
3 f.	תִּקְטְלֶנָּה	יִקְטְלוּ	יִקְטְלוּ	י and יִ— pronominal. ¹
2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	ת (see above) and וּ.
2 f.	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלוּ	ת and יִ—.
1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נ (for נ) pronominal.

Remark.—אִקְבְּרוּ (Jer. 10:11); יִחִיטוּ (Ezr. 4:12); יִשְׁתַּנּוּ (Dan. 5:10).

1. The — of א is attenuated to — which

(1) is usually retained in the Babylonian Targums;

(2) is generally deflected to — in the Palest. Targ. and in B. A.

2. *a.* In the Targums, tone-long — of the Impf. is generally

¹ The pronoun is יִנִּי but *i* has been attenuated from original *a*.

written *fully*, as is the orig. ܐܝܢ (ܐ, though short), when retained. Cf. II. *d*.

b. In the Bible ܐܝܢ is retained and written defectively.

3. The affixes of the Impf. draw the preceding consonant away from the ultimate vowel, which then passes necessarily into Š'wâ. Cf. H. § 36. 3. *a*.

R.—In B. A. there are three instances of Impf. 3d pl. m. without ܐܝܢ . They are noticed here for completeness.

Note.— ܐܝܢ is used as preformative of the 3d pl. both m. and f.

67. THE QAL IMPERFECT (STATIVE).

TABULAR VIEW OF IMPORTANT FORMS.

[Cf. Paradigm B.]

	3 m. sg.	2 f. sg.	1 c. sg.	2 f. pl.
Impf. with \bar{o}	ܐܩܬܘܠ	ܬܩܬܝܢ	ܐܩܬܘܠ	ܬܩܬܝܢ
Impf. with \bar{a}	ܐܩܬܠ	ܬܩܬܝܢ	ܐܩܬܠ	ܬܩܬܝܢ
Impf. with \bar{e}	ܐܩܬܝܠ	ܬܩܬܝܢ	ܐܩܬܝܠ	ܬܩܬܝܢ

1. ܐܩܬܘܠ (18:24); ܐܩܬܘܠ (27:41); ܐܩܬܘܠ (27:45); ܐܩܬܘܠ (Dan. 3:6).
2. ܐܩܬܠ (3:16); ܐܩܬܠ (25:23); ܐܩܬܠ (1:26); ܐܩܬܠ (34:22).
3. ܐܩܬܝܠ (2:24); ܐܩܬܝܠ (29:27); ܐܩܬܝܠ (34:9).

Stative verbs form their Impf. in ܐܩܬܘܠ and ܐܩܬܠ (ܐܩܬܝܠ).

1. For the inflection of Impf's in ܐܩܬܘܠ , see § 66.

2. Impf's in ܐܩܬܘܠ and ܐܩܬܠ lose their full vowel before affixes. In the *Targums*, occasionally ܐܩܬܘܠ is retained and heightened to ܐܩܬܘܠܐ .

3. In the *Targums*, not only weak verbs, but a few strong verbs, have ܐܩܬܘܠ as the stem vowel in the Impf. (cf. II. *d*.)

Note.—B. A. lacks several of the Tabular Forms.

68. THE REMAINING IMPERFECTS.

TABULAR VIEW OF IMPORTANT FORMS.

[Cf. Paradigm B.]

	3 m. sg.	2 f. sg.	1 c. sg.	2 f. pl.
'Ithp'ēl	יְתַקְטִיל	תְּתַקְטְלִין	ה' אֶתְקַטִּיל	יְתַקְטְלִין
Pā'ēl	יְקַטִּיל	תְּקַטְלִין	א' אֶקַּטִּיל	יְקַטְלִין
'Ithpā'āl	יְתַקְטַל	תְּתַקְטַלִּין	ה' אֶתְקַטַּל	יְתַקְטַלִּין
Aph'ēl	יְקַטִּיל	תְּקַטְלִין	אֶקַּטִּיל	יְקַטְלִין (יְהִק)

1. יְתַקְטִיל (26:11); אֶתְקַטִּיל (26:9); יְתַבְנִי־שׁוֹן (1:9); תְּתַעַבְדּוּן (Dan. 2:5).
2. תְּתַקְבְּלוּן (34:17; Dan. 2:6); יְפַקִּיד (18:19); אִימָלִיל (18:30).
5. יְגִזִּיק (26:11); תַּסְהִיד (30:33) *but* יְהִשְׁכֵּל (Dan. 7:24); תְּהַנְנֹק (Ezr. 4:13).

1. In the *inflection* of the 'Ithp'ēl Impf., there is to be noted

(1) the form with -- instead of -- , by preference in pause (§ 38). See II. *d*.

(2) especially the return of the original penult. -- and the volatilization of the stem-vowel before affixes.

2. *a*. The other Impf's are inflected after the analogy of Qāl; but

b. In Onkelos, -- is usually found instead of -- under \aleph preformative, and -- , heightened from -- , in place of compound Š'wā, these preferences being peculiar to the Babylonian system (§ 42. R.).

5. The \aleph of 'Aph'ēl is regularly elided after a preformative. In the Targums, rarely, and in B. A., usually, ה takes its place and is generally retained after the preformative (§ 43. 2.).

69. THE IMPERATIVES.

TABULAR VIEW.

[Cf. Paradigm B.]

	Impf.	Imv. 2 m. sg.	Imv. 2 f. sg.	Imv. 2 m. pl.	Imv. 2 f. pl.
Qāl	קטול	קטול	קטולי	קטולו	קטולנא
Qāl	קטל	קטל	קטלי	קטלו	שְׂמַעְנָא (4:23)
Qāl	קטיל	קטיל	קטילי	קטילו	קְרִין (E. 2:20)
'Aph'ēl	קטיל	אקטיל	אקטילי	אקטילו	אֲצִיתָנָא (4:23)

1. *a.* קוּרָה (13:14); קִרְבִּי (27:21); עִיבֵר (6:14); שְׂבֻבִי (19:34); שְׂמַעְנָא (32:6); אִסְתַּמְכִּיכוּ (18:4); קִבְּלוּ (23:8); אִסְתַּמַּר (24:6); אִתְּלִדְדוּ (9:7).

a. The stem of the Imperative is the same as that of the Impf. (§ 66. 2, cf. 67.). The reflexives have the prefix אֲתִ (B. A. הֲתִ).

b. In B. A. there are no strong verbs having Imv. in = and of course none with =. (§ 67.).

c. In the inflection of the Imvs., it will be seen that the stem-vowel is retained, frequently in its original form.

Remark.—The other Imperatives are inflected in a manner similar to those in the Table.

Note 1.—The 2 f. pl. is not found in the Bible and not in Onkelos with strong verbs. For this reason *weak* verbs were employed in the Table.

Note 2.—It is due to the paucity of the Biblical literature, that there are instances of the 2d sg. f. only in Imv. and that the 2d pl. f. is not found at all in B. A. Cf. §§ 63, 66.

70. THE INFINITIVES.

TABULAR VIEW.

Qāl.	'Ithp'ēl.	Pā'ēl.	'Ithpā'āl.	'Aph'ēl.	'Ittāph'āl.
מִישְׁלַט	אִיתְקַטְלָא	מִלְלָא	אִסְתַּכְלָא	אִפְרָשָׁא	אִיתוּתְבָא
(1:16)	(26:11)	(17:22)	(3:6)	(1:14)	(12:10)

Remark.—בַּעֲנֻנוֹתֵי (9:14); לְבִנָּא (Ezr. 5:13).

Each stem has a single Inf. in Aramaic having [the *a* vowel. The Qāl has, as prefix, מ (for מ). The other stems assume the emphatic state (§§ 112. 2. c; 123. 3; cf. I. N.; II. c.).

R.—In a few instances, the Targums give a Qal Inf. which follows the analogy of the other stems (cf. 74. 3. b.). B. A. shows but one instance of omitted מ which even there is represented by D. f. *from with*

Note.—מִנְעִבָר (Ezr. 4:22) is anomalous (II. R.).

71. THE PARTICIPLES.

TABULAR VIEW.

	Qāl.	'Ithp'ēl.	Pā'ēl.	'Ithpā'āl.	'Aph'ēl.
Active m.	קָטִיל		מְקָטִיל		מְקָטִיל
f.	קָטְלָא		מְקָטְלָא		מְקָטְלָא
Passive m.	קָטִיל	מִתְקָטִיל	מְקָטִל	מִתְקָטִל	מְקָטִל
f.	קָטִילָא	מִתְקָטִילָא	מְקָטִילָא	מִתְקָטִילָא	מְקָטִילָא

1. סָלִיק (2:6); שְׁלִטִין (17:6); שְׁלִטִין (17:16); מִיתְבְּלִמִין (2:25).
2. בָּרַךְ (Dan. 6:11); דָּבָקִין (Dan. 2:43); מְמַלֵּל (27:6); מְמַלְלָא (2:7).
3. תָּבִיר (8:11); מִתְקַבֵּל (23:16); מִיתְהַפֵּכָא (3:24); מַעֲדָא (38:24).

Remark.—נָחִית (31:40); נָטִיר (4:1); נָזַק (Dan. 6:3); בָּרִיךְ (Dan. 3:28).

Active stems have two Part's. The passives are remains of lost passive stems.¹

1. In the Targums, penult. — appears sometimes before affixes in the Qāl act., and, in all the dialects, returns regularly before affixes of 'Ithp'ēl.

2. The Act. and 'Ithp'ēl Part's have — for the ultimate vowel, which is regularly heightened to — , this in turn being changed to Š'wâ before affixes.

3. The Qāl passive Part., like verbal adjectives in Hebrew, has the ultimate vowel ' (î). The remaining passives have — . This becomes Š'wâ before affixes.

Remark.—In the Targums both ĭ and î are written fully, while **B. A.** makes orthographic distinction between them (II. *d.*).

Note.— η is oftener retained than lost after prefix η . (Cf. § 68. 5.).

72. INFLECTION OF THE PARTICIPLES.

η עֲתִי (47:6); η עֲתִי (30:26); η עֲתִי (48:19); η עֲתִי (29:5);
 η עֲתִי (31:6); η עֲתִי (9:15).

The Part's are used with nouns or pronouns to form a Present tense (§ 141.). In the Targums, fragments of the pronouns of 1st and 2d pers., used as subjects, may be affixed to both act. and pass. Part's, to form the same tense. This mode of inflection is not found in **B. A.**

It is to be noted that

1 The fragments except η are affixed to a final consonant by means of the old ending — , in most cases attenuated to — .

2. This necessitates a change of the preceding vowel to Š'wâ in active forms. The passive vowel (î) is unchangeable.

3. The initial consonant of the fragments is doubled after a short vowel.

Note.—For P'el Perf. (not to be confused with η Part. passive) see §§ 58. 2. *b*; 65. 2. *a*.

¹ For other remnants of these stems in **B. A.**, see § 65. 2.

73. UNUSUAL STEMS.

1. סוֹבֵר (D. 1:31); אֲתַגְלִלוּ (43:10); מִתְחַוֵּף (D. 32:11).
2. מְעַרְבֵּלִין (E. 14:3); בִּלְבֵּל (11:9); אֲתַרְבֵּרֵא (N. 16:13).

There are, as in Hebrew, other stems which are occasionally used. The chief of these are

1. Pô'el (or Pôlêl) and 'Ithpô'äl ('Ithpôläl).
2. Pälêl (or Pälpêl) and 'Ithpäl'läl ('Ithpälpäl).

The mode of formation and signification of these is evident from Hebrew analogy.

Note 1.—Quadriliterals, when not Saph'el, may be brought largely under these stems.

Note 2.—For שִׁיִּיב see § 78. N. 2.; for הִימִין, § 88. 2. R. 1; and for שִׁיִּיץ, § 90. R.

74. THE VERB WITH SUFFIXES.

For the fragments used, see § 50.

[Cf. Paradigm C.]

1. a. [-קְטַלְתָּ for קְטַלְתָּ]; שִׁבְקַתְּנִי (31:23); נִסִּיבְתַּנּוּן (31:32).
- b. [-קְטַלְ- sometimes קְטַלְ for קְטַל]; פְּרִסִּיהַ (12:8); שִׁאִלְיָהַ (37:15); אֶשְׁבְּחִינוּן (37:17); אֶלְבִּישִׁינוּן (3:21); רָרְפִינוּן (14:15).
- c. נִסְבְּוּהִי (37:24); יִבְנֶנָּא (31:15) but שִׁלְחָנָא (19:13).

When the object of a verb is a pronoun, it is often expressed by the union of יֵת and the pronominal suffix. More often, however, the suffixes, except those of the 2d pers. pl., are joined directly to the verbal stem. This occasions certain changes of termination and stem.

1. In the case of the *Perfect with suffixes*, it is to be noted,

a. In reference to *termination-changes*, that the older final vowels are restored.

b. In reference to *stem-changes*, that

(1) the ă (i) left in an open syllable is generally volatilized, necessitating in the Qāl a return of the old penult. =.

(2) if the ultimate = (=) is not volatilized, it is usual to heighten it.

e. In reference to the *union of termination and suffix*, that

(1) to a verbal form ending in a vowel, the suffix is attached directly ;

(2) to a verbal form ending, in ordinary usage, with a consonant, the suffix is generally attached by means of a so-called connecting-vowel = (= , =). Cf. § 50.

Note 1.—The connecting-vowel is the original final vowel of the verbal stem (cf. Arabic qa-ta-la).

Note 2.—Certain contractions are frequent: (1) הַיְּ to הַיְּ; (2) הַיְּ to הַיְּ.

Note 3.—It will be remembered that B. A. follows the Syriac in writing the pronouns of 3d pl. separately.

2. *a.* יִשְׁבְּקִינָה (D. 4:31); יִשְׁגִּי־שִׁנּוֹן (7:23); תִּקְטְלִינָה (D. 13:10).

b. יִקְטְלִינִי (4:14); אִימְלִכִּינָה (N. 24:14); תִּפְלַחִינוּן (D. 4:19).

c. תִּשְׁמְטִינָה (E. 23:11); יִפְלַחוּנָה (27:29); יִשְׁיִצִּינוּן (D. 8:3).

Remark.—יִקְטְלוּנִי (20:11); cf. יִפְלַחוּנָה (27:29); יִטַּעֲמוּנָה (Dan. 5:21).

3. *a.* אִפְקִינָה (22:2); אִפְקִינָה (38:24); שְׁלַחִנִי (30:25); שְׁלַחִנִי (32:26).

b. יִחְמוּתִינִי (30:41); מְלִלְוֹתִינוּן (D. 5:28); מְקַטְלִינָה (37:18); מְקַטְלִינָה (D. 13:10).

2. In the case of the *Imperfect with suffixes*, it is to be noted

a. In reference to *termination-changes*, that the old verbal endings ă, ăn (in) are restored.

b. In reference to *stem-changes*, that, before suffixes, the ultimate vowel regularly becomes =, but may be retained and heightened.

c. In reference to the *union of termination and suffix*, that the ending with 𐤁 is preferred, the exceptions to its use (or the equivalent, a 𐤁 being the last letter of stem, or first of suffix) being very rare.

R.—𐤁 final is usually retained, but the original = following it is frequently elided before 𐤁 demonstrative.

3. a. In the case of *Imvs. with suffixes* it is to be noted that

- (1) the stem regularly suffers no change¹;
- (2) forms with 𐤁 *demonstrative* are very rare.

b. In the case of *Inf.*, it is to be noted

- (1) that the nominal suffixes are used for objects as well as subjects.
- (2) that the Inf. Qāl volatilizes its final vowel.
- (3) the others assume the ending (𐤍𐤏) of abstract substantives.
- (4) that forms with 𐤁 demonstrative are very rare.

Note.—Part's before suffixes are treated like nouns.

XI. The Weak Verb. (II. §§ 77-104.)

77. WEAK VERBS.

Weak Verbs are to be classified as in Hebrew, except that Verbs Lāmēdh 'Alēph (ל'א) do not differ from Verbs ל'ה (§ 100.).

78. GUTTURAL VERBS.

[Cf. Paradigm F.]

1. *a.* עָבַר (1:7) *but* עָבַר (1:31); תָּעַבַר (18:5), מָעַבַר (2:3), יָעַבַר (18:25), נָעַבַר (1:26), נָעַבַר (11:4); עִיבַר (6:14), תָּעִיבַר (18:3); יָעִיבַר (33:14); עִיבְרוּ (E. 32:27); מִיַּעִיבַר (D. 17:2); אָעַבַר (32:23).
- b.* יִבְרַכְיָנָה (12:2); תִּבְרַכְיָנָה (27:4); יִבְרַכְיָנָה (D. 15:4).

Guttural Verbs are really strong verbs with peculiar consonants. They differ from the corresponding forms of the latter precisely as in Hebrew, but

1. *a.* The Babyl. system, in the majority of cases, substitutes a *full* vowel for compound Š'wâ (§ 42. R.).

b. The vowel = is less frequently heightened in compensation for rejected Dāghēš. This is due to the fact that = is often used where ַ would be expected (II. *a.*).

Note 1.—Daghes in 'Ayin Aspirates is often inconsistently retained in Babylonian Onkelos (§ 42. R.).

Note 2.—שִׁינָב, אִישִׁתִּינָב, etc., may perhaps be best explained as Saph'el (*from* שִׁנָּב) borrowed from East Semitic. There is some reason to suppose that this dialect has furnished Aramaic with its entire Saph'el stem, for the latter, in Assyrian, corresponds exactly to 'Aph'el or Hiph'il (cf. Aram. רוּא with Assy. su), and it is not likely that originally there were in Aramaic two stems having precisely the same meaning (cf. § 90. R.)

84. VERBS PE NUN (פ'').

[Cf. Paradigm D.]

יָסַב (3:22); פּוֹק (8:16); אָסִיק (8:20); אֲנַהֲרָא (1:15); תִּיחֹות (26:2).

Remarks.—מִנֵּיתָן (26:11); תִּנְתָּן (Ezr. 7:20).

Verbs פ' are treated precisely as in Hebrew, except that נ is lost in all Imvs. Qāl. As in Hebrew, vowelless נ may be retained before gutturals, but sometimes a heightened vowel is preferred.

R. 1.—Some verbs do not assimilate their נ.

R. 2.—In the Palest. Targums and in B. A., the נ is much more frequently retained, or else a נ is often inserted to avoid doubling by D. f. (§§ 41. 1. b; 86. 3. b.).

86. VERBS 'AYIN DOUBLED (ע'').

TABULAR VIEW.

[Cf. Paradigm E.]

	Qāl		'Aph'el		B. A.
	Heb.	Aram.	Heb.	Targ.	
Perf.	קַט	קַט	הִקַּט	אִיקַט	הִקַּט
Impf.	יִקַּט or יִקְט	יִיקוּט ¹	יִקַּט	יִיקַט	יִקַּט
Imv.	קַט	קוּט ¹	הִקַּט	אִיקַט	הִקַּט
Inf. abs.	קַטוּט	מִיקַט ¹	הִקַּט	אִיקַט	הִקַּט
Inf. const.	קַט		הִקַּט		
Part. act.	קוּטט	קַטִּיט ¹	מִקַּט	מִיקַט	מִ(ה)קַט
Part. pass.	קַטוּט	קַטִּיט		מִקַּט	מִ(ה)קַט

1. מִינֵן (31:19); אִינֵן (7:16); נִדַּת (31:40); חֵן (33:5).

2. קַלִּית (16:5); בָּזוּ (34:27); עֲלַת (18:21); עֲלַת (15:17).

3. הִנְעַל (Dan. 2:25); אֲעֲלִיה (29:13); אֲעֲלֶה (24:67); תִּיעוּל (27:33).

¹ See II. d.

1. These verbs differ from Hebrew verbs of the same class, in that forms with a preformative double the first rather than the second radical (as occurs occasionally even in Hebrew) and in the absence of *separating-vowels*.

2. Forms which regularly double the second radical, may rather heighten the vowel of the stem. Sometimes neither is done.

3. *a.* Forms containing gutturals need no special explanation, but

b. In B. A., compensation for doubling may be supplied by an inserted ך (§§ 41. 1. *b.*; 84. R.).

Note 1.—The stem-vowel in Aramaic may be volatilized (cf. H. § 86. 3.).

Note 2.—In these verbs Palpel is preferred to Pa'el. B. A. has neither.

Note 3.—For instances of Hoph'al, see § 65. 2. *c.*

88. VERBS PE 'ALEPH (פ"א).

TABULAR VIEW.

[Cf. Paradigm G.]

	Heb.	Qāl Onk.	B. A.	'Aph'ēl Onkelos.
Perf.	אַטַּל	אַטַּל	—	אַיטִיל and אוֹטִיל
Impf.	יֵאֲטַל	יִיטַל	יֵאֲטַל	יִיטִיל
Imv.	אַטַּל	אַיטַל ¹	אַטַּל	אַיטִיל
Inf. abs.	אַטוֹל	מִיטַל	מֵאֲטַל	אַיטַלָּא and אוֹטַלָּא
Inf. const.	אַטַּל			
Part. act.	אוֹטַל	אַטִיל	—	מִיטִיל
Part. pass.	אַטוֹל	אַטִיל	—	מִיטַל
Hāph'ēl Perf.	הֵאֲטַל	הֵאֲטַל	הֵאֲטַל	הֵאֲטַל and הֵאֲטַלָּא
Part. pass.	מֵהִיטַל	מֵהִיטַל		

1. יִיכֹל (3:22); תִּכְרַח (14:23); אִיזִיל (24:48); כְּאִכְרַח (Dan. 2:9).
יִלְפֹנֵךְ (D. 17:11).

¹ See § 42. R.

2. אִיתִי (2:19); אִתָּאָה (27:5); הִימִין (15:6); כְּהִימִין (19:15).
 3. אִירִיךְ (8:10); אִורִיכוֹ (22:5).

These verbs differ essentially from Hebrew verbs of the same class. They are treated in three ways.

1. Syncope of א occurs in Qāl and frequently in Pā'ēl after a preformative (§ 43. 1.).

2. א is usually hardened to ' in 'Aph'ēl, and with the preformative may form a diphthong or contract to ê.

3. For the ' , י may be substituted by analogy.

R. 1.—הִימִין in הִימִין is quite anomalous in Onkelos. It is retained after preformatives.

R. 2.—For the terminations of אָתָא, see § 100. For Haph'al and Hoph'al, see § 65. 2. b, c.

Note 1.—The ' of Qal forms after τ or = is simply a vowel-letter (II. d.).

Note 2.—In B. A. א is frequently orthographically retained.

90. VERBS PE WAW (פ'') AND PE YODH (י'').

[Cf. Paradigm G.]

1. a. יִתִּיב (13:12); אִיתְלִיד¹ (4:18); יִרְדִּי (L. 16:21); תִּיב (35:1).
 b. תִּיתִיב (27:44); מִידַע (15:13); מִילַד (4:2); כִּנַּח (E. 17:11);
 אִלִּיד (4:18); הִתִּיב (Ezr. 4:10); יְהוֹדַע (Dan. 2:25); מוֹדַע
 (Dan. 6:11).

2. יִיטֵב (12:13); אִיטִיבָא (D. 29:23); תוֹטִיב (4:7); אִילִיד (18:13).

Remark.—יִשְׁעִי (2:2; Ezr. 6:15); תִּשְׁעִי (18:23); שְׁעִיָּא (18:25).

1. Verbs, whose first radical was originally י, exhibit the following peculiarities:—

a. י passes over into ' (§ 41. 3. b.) whenever it would be initial (or follow אָת), except sometimes in Pā'ēl and 'Ithpā'āl, where it is retained, and in the Impv. Qāl, where it is lost altogether.

b. In the Impf. and Inf. of Qāl and throughout the 'Aph'ēl of some verbs, the י is assimilated like י, or compensation takes place

¹ אִיתְלִיד, in 4:26 and elsewhere, by change of first τ, though regularly silent, to τ.

under the preformative. In the 'Aph'ēl, usually, ך is contracted with a preceding ׀, giving ō.

2. *a.* Verbs whose first radical was originally ' , retain the same. This occasions a contraction of ' _ to ' _.

b. Verbs כ' and כ'' are sometimes confused with each other, though ' is regularly less frequently retained than in Heb. These facts may perhaps open the question whether the vowel of preformative in Qāl may not in all these verbs be *tone*-long.

R.—There appear to be instances of Saph'el borrowed from East Semitic. Cf. § 78. Note 2.

Note 1.—Forms like תל'ד (17:17) must be regarded as following the analogy of verbs ו'ע. Forms like יד' (4:1) irregularly drop ך without compensation.

Note 2.—For an instance of Hoph'al, see § 65. 2. *c.*

94. VERBS 'AYIN WAW (ו'ע) AND 'AYIN YODH (י'ע).

TABULAR VIEW.

[Cf. Paradigm H.]

	Qāl		'Aph'ēl		
	Heb.	Aram.	Heb.	Onk.	B. A.
Perf.	קל	קל	הקיל	אקיל	הקיל
Impf.	יקול	יקול	יקיל	יקיל	יקיל and יהקיל
Imv.	קול	קול	הקל	אקיל	—
Inf. abs.	קול	מקל	הקל	אקלא	הקלה
Inf. const.	קול	—	הקיל	—	—
Part. act.	קל	קאיל	מקיל	מקיל	מ(ה)קיל
Part. pass.	קול	קיל	—	מקל	—

1. *a.* ימות (6:1); חוס, תקום (19:17).

b. אתיב (5:24); ליט (9:25); יתקם (17:18); קיים (21:7); מקים (9:9); אתבא (24:5); (14:16).

¹ In Genesis and Exodus, Ed. Sab. very seldom has a yodh with Daghes.

c. קָמַת (24:61); מָמַת (25:32); מָמַת (8:12); קָאִים (24:13); מִיָּהָא (30:1); תִּיבִין (18:21); יָתֹון (41:40); יָתֹון (Dan. 4:9); אֲתָעַר (9:24).

1. Verbs whose second radical is ך present the following peculiarities:—

' ך never appears as a consonant, but

a. Unites with a preceding or following ŭ and forms ך in the Qāl Impf. and Imv., as in Hebrew, the preformative vowel of Impf. being volatilized.

b. Becomes ך

(1) in Pā'ēl and 'Ithpā'āl, which preserve three radicals.

(2) in Qāl pass. Part., 'Aph'ēl Perf., Impf., Imv. and Part., where it unites with its homogeneous י, giving, for the first time, î in 'Aph'ēl. The 'Aph'ēl Inf., like the others, has â under the first radical.

Note.—It is probable that ê was simply substituted for î in *supposed* conformity to the usage in all other verbs.

c. Is rejected, whenever it would stand with a heterogeneous vowel, as

(1) with ă or ā, in the Qāl Perf. and Inf., where the contraction of ă+ă (the first ă originally present) gives â. Here the frequent occurrence of ă must be regarded as irregular adaptation to other verbs. In the act. Part. ך is *re*-inserted by analogy and this, in turn, is hardened before affixes to '.

(2) with ă in the 'Ithp'ēl, where the ă is *lengthened*, in compensation for the rejection of ך, to â.

Note 1.—'Ithp'ēl is formed with â as stem-vowel, but î occurs in some verbs, as adaptation to the usual formation.

Note 2.—The doubling of ך in 'Ithp'ēl is due to the effort after a trilateral root.

Note 3.—For an unusual passive see § 65, 2. b.

Remarks.—אָקִים (21:28); הָקִים (Dan. 3:2); תִּתְחַב (3:19); עָקִית

(27:46); תָּבִית (6:7); אֲנִיחִיָּה (32:20); אֲתִיבִּינָךְ (28:15); תָּמוּתוֹן (3:3); תִּיעוֹק (D. 4:30).

R. 1.—The vowel of the preform., being in an open syllable, is generally heightened to \bar{a} in the 'Aph'el and 'Ittaph'al. In B. A., however, volatilization generally takes place.

Note.—In the Palest. Targums, tone-long \bar{e} is found under the preformative of Qal.

R. 2.—Some Stative verbs occasionally appear with forms in \hat{e} instead of \hat{a} . Where this vowel cannot be regarded as a simple substitution for \hat{a} (below 2), it is due simply to analogy.

R. 3.—In the 'Aph'el, forms occur with $=$ under the preform. and D. f. in the first radical.

R. 4.—The heightened vowel is not volatilized, when it ceases to be before the tone, as it is in Hebrew.

R. 5.—No separating-vowels are used in Aramaic.

R. 6.—Forms like תִּיעוֹק follow יִעִי analogy.

Note.—It must be remembered that some verbs treat $\dot{\iota}$ as a *strong* cons.

2. יָדִין (16:5); בִּיתוֹ (19:2); סִיב (18:1).

Verbs with $\dot{\iota}$ for their second radical differ little from verbs with $\dot{\iota}$; \hat{a} appears, however, as stem-vowel instead of \hat{a} , in the Qāl Impf. and Impv., and, occasionally, instead of \hat{a} , in the Perf.

3. *a.* תִּהְיֶה (24:41); תִּהְכֹּן (19:2); מִהֵךְ (D. 11:22); מִהֵךְ (Ezr. 7:13).

b. הִסְקֹךְ (Dan. 3:22); הִנְסָקָה (Dan. 6:24); הִסֵּק (Dan. 6:24).

3. *a.* Here belong certain syncopated forms of הִלֵּךְ which appear in Impf. and Inf. Qāl. Cf. § 40. 2.

b. In B. A., occur a few such forms in Haph'el and Hoph'al of סִלֵּק, e. g., הִנְסָקָה for הִסְקָה for הִסְלָקָה (see §§ 40. 2; 41. 1. *b.* (5); and cf. § 65. 2. *c.*).

100. VERBS LAMEDH 'ALEPH (ל'ה [ל'א]).

TABULAR VIEW.

[Cf. Paradigm I.]

	Heb.	Qāl Onk.	B. A.	Heb.	'Aph'el Onk.	B. A.
Perf.	קָטָה	קָטָא	קָטָא	הִקָּטָה	אַקָטִי	הִקָּטִי
Impf.	יִקָּטָה	יִקָּטִי	יִקָּטָא	יִקָּטָה	יִקָּטִי	יִהִקָּטָא
Inv.	קָטָה	קָטִי	קָטִי	הִקָּטָה	אַקָטִי	הִקָּטִי
Inf. abs.	קָטָה	מִיִּקָּטִי	מִקָּטָא	הִקָּטָה	אַקָטִיָּה	הִקָּטִיָּה
Inf. const.	קָטוּת			הִקָּטוּת		
Part. act.	קָטָה	קָטִי	קָטָה	מִקָּטָה	מִקָּטִי	מִהִקָּטָא
Part. pass.	קָטוּי	קָטִי	קָטָה		מִקָּטִי	—

Verbs whose third radical was ך or ף appear in Aramaic as ל'ה. As the final ף has disappeared, for the most part, in Qāl Perf. 3d m. sg., and the vowel-letter א (ה) has taken its place, these verbs are called ל'א or ל'ה.

1. *a.* בָּרָא (1:1); יִקָּרִי (2:19); חָזִי (13:14); מִיִּמְנִי (1:14), *but* מִיחֻזָּא (26:28); קָרִי (2:19); גָּלִי (3:5); אִיהַבְלִי (3:2); מִתְקָרִי (38:9); מִישְׁקִי (2:21); אִתְנַגְלִי (9:21); אִשְׁרִי (2:8); אִשְׁקִי (29:10); מִישְׁקִי (40:13).

- b.* אָתָה (Dan. 7:22); יִבְעָא (Dan. 6:8); יִבְנָה¹ (Ezr. 5:11); יִתְבַּנָּא (Ezr. 5:15), *but* הִתְמַלִּי (Dan. 3:19); מְנִי (Dan. 2:24); הִיתִי (Dan. 5:13).

2. *a.* הָוִי (2:5) *from* הָוִי, *but* סְגִיאוֹ (7:17); הָוָאִי (N. 5:19) *from* אִיתְלִי, *but* אִיהָא (19:32); יִסְגֹּן (E. 1:10) *from* יִסְגִּין (4:24) *from* אִיתְלִי, *but* אִיהַבְרִיאוֹ (2:4); בְּהָא (27:1); הָוָאָה

¹ As pass. Part., is to be distinguished from forms like קָרִי (Ezr. 4:18). The Perf. has 'ִ final.

(26:35): תְּחִיין (E. 1:16): קְרִין (E. 2:20); זְלֵאָה (4:26); זְרֵיא

(1:2); הֶות (1:2); הֶות (4:16); סְגֵיאָת (6:5); קְנֵיאָת (30:1).

b. הֶות (Dan. 7:19); אֶתוּ (Ezr. 4:12); אֶתְכֵרִית (Dan. 7:15); שְׁוִי (Dan. 5:21).

3. a. בְּעִיָּתָא (19:21); קְנֵיָּתִי (4:1); חֵיָּתִי (20:16); שְׁתִּיָּתִי (24:46).

b. אֶתְכֵרִיתָא (3:19); אֶתְרַעִיתָא (33:10); אֶתְחֵיָּתָא (D. 4:35).

Remark.—הֶותִי (Dan. 2:31); חֵיָּתִי (Dan. 2:26); כְּנֵיָּתִי (Dan. 3:12).

1. a. When * would be final, the previous vowel unites with it to form the contract vowel ê or î (from orig. *ay*). This vowel is easily resolved into its elements, however. Cf. VI. 1. b.; §§ 58, sq. The 3d m. sg. of Qāl forms an exception to the general rule, for there * is entirely lost.

b. In B. A., the Perfects (beyond the Qāl) end in *, but the Imperfects, Imv's and Part's take ê and receive a vowel-letter (ס or ה).

2. a. Before *vowel-additions*, * is rejected, except before ס and י; but sometimes, in the Targums, ס is artificially introduced after, and in order to save, the *. In the 3d f. sg. and 3d m. pl. of the Qāl Perf. (where * is usually dropped and the vowels contracted to â) ס is sometimes found, and, outside the Qāl, it is the usual formation, though the ס everywhere disappears before suffixes. Sometimes this ס is syncopated and ך final hardened to ך (cf. Heb. אֶבְיִר).

b. In B. A., the artificial doubling of * supplies the place of the ס in the 3d f. sg., but in the 3d m. pl. either the *contracted* or the *hardened* form is employed.

3. Before *cons. additions*, * unites with the stem-vowel ă to form *ay*, which appears as

a. ê, often thinned to î, in the Perf's of active stems.

b. î, sometimes ê, in the Perf's of reflexive stems.

R.—In B. A. * often retains its consonantal power.

4. יִסְכֶּה (31:49); אִישֶׁת (24:14); חֲנָא (24:23), *but* חו (29:15); יְהִי (1:6) *for* יְהוֹי, *but* תְּהוֹא (Dan. 2:40).

4. Apocopated forms are not as frequent as in Heb., but *sometimes* appear in the Targums. חֲנָא has, usually, these forms in the Impf., except before יְ.

5. לְהוֹא (Dan. 2:20); לְהוֹר (Dan. 4:22); לְהוֹן (Dan. 2:43); לְהוֹיִן (Dan. 5:17).

5. In B. A., forms of הוֹר occur, in which the prefix ה has been exchanged for ל. These forms have no special significance.

6. a. אֲטַעֲנִי (3:13); אֲתִיָּה (2:22); שִׁיִּצִיָּה (D. 4:3); כִּיִּבְכָּה (23:2); מִצְבִּיָּה (Dan. 4:32); בְּנִיתָה (Dan. 4:27).

b. יִמְחִינָה (32:8); יִסְגִּינָךְ (28:3); רְמִיתִינוּן (D. 9:17); בְּנָהִי (Ezr.

c. שְׁחִתְנוּן (31:34); יִמְחִנְנִי (34:30); מְלוֹנִין (26:15). [5:11].

6. a. Before suffixes beginning with a vowel, the cons. force of final ה is usually restored.

b. Before suffixes beginning with a cons. it is not affected.

c. An א inserted for third consonant is lost before suffixes. ה often becomes ח before suffixes.

XII. Nouns. (H. §§ 105-133.)

105. THE INFLECTION OF NOUNS.

Inflection includes (1) stem-formations (§§ 106-119), (2) cases (§ 121), (3) changes for gender and number (122, 125), state (§§ 123, 125) and suffix (§§ 124, 125).

106. NOUNS WITH ONE, ORIGINALLY SHORT, FORMATIVE VOWEL.

1. *a.* בָּרֶם (E. 22:4); כֶּתֶף (9:23); צֶפֶר (1:5); לְחִים (14:18).
- b.* זִמֵּן (D. 16:6); רִיגֵל (33:14); טִיקֶם (N. 2:3); אֶבֶל (50:11).
- c.* קִישוּט (24:48); קוֹרֵיט (E. 28:36); אֹרַח (24:48).

Remark.—אֶבֶן (Dan. 2:34); מִלֶּךְ (Dan. 2:10); חֶלֶם (Dan. 4:2).

1. These nouns analogous to *Segholates* in Hebrew, had, originally, one short vowel, which properly stood under the second radical; then ä was occasionally heightened through ĩ to ē; ĩ was heightened regularly to ē or appeared in *restored* ä; ũ was heightened to ō. Quite as frequently, ĩ and ũ stood, heightened to ē and ō, under the first radical and a helping ä was inserted.

R.—In B. A. the charac. vowel is retained under the first rad. in a number of קֶטֶל nouns and in חֶלֶם *dream*.

Note.—In this class, for convenience, are included nouns having, in the other languages, two short formative vowels, for they have but one, the ultimate, vowel, in Aramaic.

2. עֹז (L. 22:27); עֵם (12:2); גֹּב (E. 21:33); חֵיל (E. 32:11); עֵין (E. 28:19); סוֹף (D. 32:20); יֶר (N. 35:17).
4. יֶרְכָה (E. 1:5); חוֹכְמָא (E. 28:3); עֵינָא (24:29); קִשְׁתָּא (21:16); גִּינְתָּא (2:8) *from* גִּינָא; חֲרוּא (31:27); מִנְחָה (Dan. 2:46); חֲכָמָא (Dan. 2:29).

¹ = is entirely inconsistent with usage in Ed. Sab., and only occurs rarely.

2. Nouns formed from weak stems are treated as in Hebrew.

4. Feminines are formed by the addition of נָ (originally *at*) to the primary forms.

108. NOUNS WITH ONE SHORT AND ONE LONG FORMATIVE VOWEL.

1. שָׁלָם (43:27); יָקָר (3:21); אֵילָה (21:33); תַּחֲוֹת (1:9); יַעִיר (44:20); זָבִין (17:12) and all Qāl pass. Part's m. and f.; תַּחוּם (E. 10:14); יְקוּמָא (7:4).

Remark.—עִיבּוֹר (27:28); אֵילָן (2:9); עוּבָר (E. 28:32).

1. The first vowel is regularly reduced to š'wā. The second is unchangeable.

R.—Nouns with two unchangeable vowels simply retain both in inflection.

109. NOUNS WITH ONE LONG AND ONE SHORT FORMATIVE VOWEL.

1. עָלָם (9:16); נִפְקָן (8:7); קֵאִים (24:13); גָּלִי (4:12).
 עֲלָמָא נִפְקָא קֵימָא גָּלִיא

Here belong especially all Qāl act. Part's. The second vowel is volatilized before affixes.

110. NOUNS FROM REDUPLICATED STEMS.

1. אֵילָא (D. 14:5); יִבְשָׁתָא (1:9); אֵידָרָא (N. 18:27); צִיפָר (7:14);
 אֵילִימָא (E. 4:11); קֵימָא¹ (24:62); עֵידָן (E. 4:10); יַקִּיר (E. 4:10);
 עֲמוּדָא (E. 13:22); עֵידוּי (3:15); חוּלְקָן (D. 14:27).

Nouns with the second radical reduplicated will be at once understood from Hebrew usage.

2. שְׁפַנְיָא (15:9); יִרְקֵרִיקָא (L. 11:18); גּוּלְגּוּלְתָא (E. 16:16);
 רִבְרִבִּין (12:17).

2. Reduplications like these are less frequent in Onkelos than in the other Targums. Cf. the Hebrew.

¹ i, as a consonant, is often repeated in the Targums.

112. NOUNS WITH CONSONANTAL ADDITIONS.

1. Nouns with Preformatives.

- a. אִפְּשָׁר (4:14); אֲצַבְצָא (E. 31:18); הִיכְנֹנוּ (D. 32:20); יְקוּמָא (7:4).
- b. מְדַבֵּחַ (E. 20:24); מְקַטֵּל (4:15); מְלָלָא (17:22); מְהַלִּיךְ (24:65); מְפַרְיֵשׁ (1:6); all Inf's and Part's with prefixes אֶת and בֵּית; מְבִינֵי (8:12).
- c. תַּפְקִידָתָא (E. 24:12); תּוֹתֵב (23:4); יְטַלְהוּבִית (E. 3:2); Šaph'el Inf's and Part's.

2. Nouns with Affirmatives.

- a. בְּרִזֵּל (N. 35:16); נְחָתוֹם (40:17); יְמָמָא (1:5).
- b. פּוֹרְקָן (N. 21:30); יְשׁוּלָטֵן (37:8); אֲוַחְרֵן (E. 20:3).
- c. מְלָכוּ (N. 21:30); זָכוּ (15:6); מְצִיעוֹת (1:6).
- d. אֲוַחְרֵי (26:21); יְשָׁרִיתִי (19:8).
- e. קְדַמִּיתָא (1:31); נּוֹכְרָאָה (E. 2:22); קְדַמָּי (L. 2:12); נּוֹכְרָאָה (E. 2:22); קְדַמִּיתָא (11:2).

For the signification of all these formative consonants, see the Hebrew Grammar.

c. The term, **וּת** points out abstract ideas, and is given to all Inf's beyond the Qāl, when used to govern a noun or pronoun. All these nouns apocopate the **ת** when they stand alone.

d. These are feminines without special significance.

e. These are mostly gentilities, patronymics and ordinals.

117. NOUNS HAVING MORE THAN THREE RADICALS AND
FOREIGN WORDS.

1. אֲרֻנְאָנָא (E. 25:4); יְשַׁעְטָנִיָּא (L. 19:19); כּוֹרְסָא (E. 17:16).
2. נְחִשְׁרִכֵּן (25:27); קְנִיכְרִי (E. 28:19); קְנִיכּוֹן (E. 30:23).

Onkelos has not as many of these as the other Targums.

1 * א, instead of ״, to represent cons. ״.

118. COMPOUND NOUNS.

אִמְרָכְלָא (N. 3:32) from כָּל, מֶר and אִ prost.
 לֵיתָ (2:5) for אֵיתָ לֵיתָ.

Cf. the Hebrew usage in proper names.

121. THE FORMATION OF CASES.

1. אֲבוּיָךְ (24:23); אֲחוּךְ (4:11); עֲבָדְרוּךְ (40:20).
2. אֲבִימֶלְךְ (20:14); אֲחוּיָךְ (4:8); בְּעֵלְךְ (3:16); אִימְתָנִי (14:5).
3. אֲרַעָא (1:1); יִקְטִלוּנִי (20:11); רִדְפִינוּךְ (14:15); עִידְוִיכִי (3:16); תִּמְן (2:8).

1. The *nominative* ending *u* has been almost lost (but אֵיתו *wife* remains) in Aramaic, except in union with other words. Examples of it appear in a few nouns before suffixes, and it is used regularly in the plural before the suffix of the 3d m. sg. For its use in the first part of proper names, cf. the Heb.

2. The old *genitive* ending *i* appears in proper names from the Heb., in the endings of certain suffixes and before the suffix יָךְ, and in a few particles.

3. The *accusative* ending *a*, coinciding with the nominal stem, appears in אֲ- of the emphatic state (§ 123. 3) and before most affixes (appearing as - , - , - , - , §§ 122-131).

122. AFFIXES FOR GENDER AND NUMBER.

1. רִמְשָׁ (1:6); קִדְמוּתָהּ (24:27); אֵיתָת (11:29); קִנְאָה (N. 5:14); רִגְלִין (L. 11:42); עִיִּקוֹן (E. 25:12); אֲזִנְתָּהוֹן (E. 12:34).

1. The principles of Heb. inflection have their full application here, except that תִּ is never obscured to וִת and יָ takes the place of ס and ת in the absolute plural, while there are only relics of a dual (עֵינִים of Ed. Sab., like אֱלֹהִים, is a Hebraism).

Note.—The ending אֲ- becomes אֲסִ- in the fem.

123. THE STATES OF NOUNS.

1. טב (1:4); חיל (Dan. 3:20); עין (E. 28:19); מציעות (1:6); דמו (E. 20:2).
2. יומי (27:41); יומין (4:3); בנת (6:2); בנן (5:4).
3. יום (1:5); יומא (5:1); בירתא (Ezr. 6:2); יומיא (D. 4:32).

1. As in Hebrew, the absolute singular of masculines is identical with the construct, or is formed from it by a separation of the contracted vowel into its elements. In feminines, the ת is apocopated and the preceding vowel heightened, if not already long.

2. The absolute plural masculine consists of a reduplicated genitive *i* and the indefinite ending *u*. To form it, the stem ending - (in ê) is rejected from the construct state. The feminine exchanges ת for the indef. ך. In both states of the feminine, - is frequently found in Onkelos for the regular - (II. *a*).

3. Aramaic differs from Hebrew in having an *emphatic* state, formed by the addition of the definite ending ס to the construct. This state takes the place of the Heb. article, but is often used, in the Targums, without definite force (§ 142. 1.). For this reason, nouns having an absolute state are somewhat rare.

124. NOUNS WITH SUFFIXES.

	Masculine Singular			Masculine Plural		
	Hebrew	Onkelos	B. A.	Heb.	Onkelos	B. A.
Abs.	סוּם	עֵין	עֵין	סוּם	עֵינֵין	עֵינֵין
Const.	סוּם	עֵין	עֵין	סוּם	עֵינֵי	עֵינֵי
Emph.	—	עֵינָא	עֵינָא	—	עֵינָא	עֵינָא
Sg. 1 c.	י	עֵינִי	י	י	עֵינִי	י
2 m.	ךָ	עֵינְךָ	ךָ	ךָ	עֵינְךָ	ךָ
2 f.	ךְ	עֵינְךְ	—	ךְ	עֵינְךְ	—
3 m.	הּ	עֵינֵיהּ	הּ	הּ	עֵינֵיהּ	הּ
3 f.	הָ	עֵינֵיהָ	הָ	הָ	עֵינֵיהָ	הָ Q.
Pl. 1 c.	נִי	עֵינָנִי	נִי	נִי	עֵינָנִי	נִי Q.
2 m.	כֶּם	עֵינְכֶם	כֶּם	כֶּם	עֵינְכֶם	כֶּם
2 f.	כְּ	עֵינְכֶן	—	כְּ	עֵינְכֶן	—
3 m.	ס	עֵינֵהֶן	הֶם	הֶם	עֵינֵהֶן	הֶם
3 f.	ן	עֵינֵיהֶן	הֵן Q. ¹	הֵן	עֵינֵיהֶן	הֵן Q.

2. *a.* עֵינָא (E. 28:18); עֵינְךָ (38:18); עֵינֵיהּ (41:42); חֲכַמְתְּכוֹן (D. 4:6).

b. עֵינִין (E. 25:12); עֵינָא (E. 26:15); עֵינֵיהּ (E. 25:14); עֵינֵיהֶן (E. 26:29).

1. *a.* Masculine nouns in the singular take the original stem-endings *a* (as עֵינָא, עֵינָא) and *i*.

b. In the plural, original עֵינֵי is retained before suffixes of 1 c. sg. and 2 f. sg., is contracted to עֵינִי before grave suffixes, and loses

¹ Qrê.

² From (') עֵינֵי.

³ Outside of these dialects, הּ is elided, giving עֵינִי.

' before all other suffixes. The original nom. ending *u* is inserted between the stem-ending *a* and suffix הִי.

Note 1.—Contractions of הִי to הִ, אִהִי to אִה, הִי to הִי take place.

Note 2.—In B. A., the הִ (in הִי and similar words) is easily resolved, before affixes, into הִ.

2. The suffixes are affixed similarly to the construct state of feminine nouns, with the volatilization of the ultimate vowel of the singular before additions beginning with a vowel. The ultimate vowel of the plural is unchangeable. Plurals never have the masculine const. ending, as in Hebrew.

Note.—The suffixes to plural masculines and to both singular and plural feminines differ from those of the singular masculine only when the termination has changed from vowel to consonant, or the reverse. For the same reason, אִה and אִה (though masc.) take the suffixes הִי, הִי and אִה because, before suffixes, these nouns have the old case-ending *u*. In אִהבִי, Hebrew analogy has been followed.

125. STEM-CHANGES IN THE INFLECTION OF NOUNS.

1. עִלָּהּ (D. 20:49); עִלָּהּ (3:3); עִלָּהּ (2:5).
 2. *a.* צִפֹּר (1:5); רִיגֹל (33:14); רִיגֹל (E. 3:5); קוֹדֶשֶׁת (E. 26:33).
b. אִפֹּה (24:47); אִפִּין (32:30); עִם (12:2); עִמִּין (25:13).
c. See § 124. 1.
d. יִר (N. 35:17); יִר (4:11); יִרְכֹן (9:2); יִרוּהִי (27:33).
- Remark.**—לִבְכָּךְ (Dan. 2:30); כִּנְפָא (D. 23:1); יִרְכָא (24:9); כִּתְפָא (N. 7:9).
3. *a.* כִּהִין (L. 21:9); כִּהִנָּא (L. 1:7); כִּהִנִּין (E. 19:6); כִּהִנִּיָּא (L. 1:5); כִּהִנֹּהִי (Ezr. 7:13).
b. יִרְעִי (4:2); אִסִּיָּא (E. 21:19); אִסִּךְ (E. 15:26); גִּרִּי (27:9); גִּרִּי (27:16); רִעִיָּא (E. 2:17); רִעִן (37:16) for רִעִין; סְנִיִּהוֹן (22:17). לִבְכָּךְ (Dan. 2:30)
 4. מִצְרִי (E. 2:11); מִצְרָאָה (39:1); מִצְרָאִי (41:55).

¹ In B. A. the forms קִטָּה, קִטָּה are assumed (§ 100. 1. b.).

Masculine nouns may best be classified according to the value of the ultimate vowel, since the penult. vowel, if there is one, is unchangeable. There are four classes :—

1. Nouns which have an unchangeable ultima. There are no changes in inflection¹ (§ 124. 1.).

2. Nouns which either originally had one short stem-vowel, or, by volatilization, have assumed that form in Aramaic. In the original monosyllables, the ultimate takes the char. vowel in the Abs., but a helping vowel is occasionally found, giving in Oukelos (chiefly) nouns קָטַל, קָטַל; in B. A. nouns קָטַל. These changes occur :—

a. In strong stems, all endings are affixed to the original קָטַל, קָטַל, קָטַל, the Š'wâ being vocalic before plural affixes.

R.—Original dissyllables properly retain vocal Š'wâ before sing. affixes, and this rule is observed in B. A. In the Targums, however, with some wavering, there is perhaps a preponderance of examples (shown by Daghes-lene in Lamedh aspirates) which violate the rule and follow *Segholate* law. For this reason, the two stems have been included under one class.

b. In י"פ and י"ע stems, the second radical is doubled before affixes. Some י"ע forms follow the usage in *strong* stems.

c. In י"ע and י"ע stems, י and י— suffer no change in Oukelos. B. A. prefers י in the stem to י (§ 124. 1. N. 2.).

d. In נ"ל stems, the stem-vowel is volatilized except before grave suffixes in the singular.

3. a. Nouns with changeable ultima. The latter is volatilized before all affixes except the grave suffixes in the singular, where it is restored to avoid two vocal Š'wâs.

b. The same, from stems נ"ל. Here the third radical *may* appear as a consonant before singular affixes, with the exceptions named in a. In the plural, קָטַל often becomes קָטַל; in the absolute י is treated in two ways before י

¹ But = may be used for = (II. a.).

(1) in Onkelos — is heightened and ' lost.

(2) in B. A., ' — is retained and helping — is inserted.

Note.—Final ' is frequently lost from א"ל stems. (Cf. § 125. 2. d.).

4. Gentiles, patronymics and ordinals in ' —. The third radical appears as the consonant א before affixes. The emphatic ending plural has been lost.

131. FEMININES.

[Cf. Paradigm M.]

1. עִבְדָּא (E. 31:14); עִבְדָּתָא (E. 31:15); יִרְעֵן (E. 26:1);
יִרְעָתָא (E. 26:6).

2. תְּכָלָא (E. 25:4); בְּקַעַת (D. 34:3); בְּקַעֵן (D. 41:11); בְּקַעָתָא
(11:2); תְּכִילָתָא (E. 28:28); מִנְחָתָא (L. 2:1).

3. a. אַרְמָלָא (38:11); יְבִשְׁתָּא (1:9); אַרְמֵלֵן (E. 22:23).

b. עֲדָיָא (L. 13:2); עֲרִיתָא (L. 13:6); אָתֵן (24:63); אָתֵנִי (30:38);
מִלְאָתָא (24:11); רַעְוָתִי (13:8).

4. נִזְכָּרָא (E. 2:22); מִצְרִיתָא (16:1); נִזְכָּרָאֵן (31:15); מִצְרִיתָא
(E. 1:19).

Remarks.—a. אָמָא (D. 23:18); סִפְתָּא (E. 26:4); סְפֹן (L. 5:4);
אַמְהָתִּיהָ (20:17).

b. מִשְׁרִית (N. 10:25); מִשְׁרִיתָא (32:8); מִשְׁרֵן (32:7); מִשְׁרִיתָא
(N. 10:25).

c. דְּכִנּוּ (E. 20:4); דְּכִנּוּת (D. 4:16); זִכְוָתָא (D. 6:25); אֲזִנְתָךְ
(E. 7:28).

Feminine nouns may best be classified according to the number of consonants in the ultima, since the vowel of the same is always changeable. There are four classes:—

1. Nouns whose ultima begins with a single consonant, preceded by a vowel. This consonant must close the preceding syllable before light affixes in the sing. There are no further changes.

2. Segholate formations, in which the ultimate vowel is volatilized before light affixes in the sing. Sometimes the characteristic vowel is thrown forward, giving forms as in 1.

3. Nouns whose ultima opens with a second consonant having vocal Š'wâ. The latter must give place to a full vowel before all affixes in the sing. We divide into

a. Nouns from strong stems.

b. Nouns from stems 'ל', in which ' is treated as in masculines or becomes ך.

4. Gentilics, etc. Cf. §§ 125. 4; 122. N. In all forms with affixes, ' is restored. Of the *feminine* there is an emphatic state plural.

Remarks.—*a.* A few nouns ending in אִתְּ exchange אִ for ך in the plural and a few for ך. This is the return of an older ending. Cf. אִתְּ אִתְּ אִתְּ.

b. Feminines in ' treat ' as a consonant. In the plural, two Š'wâs sometimes give place to a full vowel. Cf. § 90, Foot-note.

c. Feminines in ך restore ך in the plural. Cf. אִתְּ (12:1) with אִתְּ (15:15).

132. ANOMALOUS NOUNS.

As a supplement to the last sections, the following comparison of unusual forms may be found useful.

Onkelos	אָב	אָבא	אָבויִךְ	אָבֶהֱתָא	אָבֶהֱתֹהוֹן
Bible		אָבִי	אָבוּהִי	אָבֶהֱתִי	אָבֶהֱתֵנָא
O.	אָחָא	אָחִי	אָחוּךְ	אָחֶךְ	אָחוּהִי
B.				אָחֶךְ	
O.	אָרִיא	אָרִיָּה		אָרִיוֹן	אָרִיוֹתָא
O.	אִיתוֹ	אִיתָא	אִיתָא	נִשִּׁין	נִשִּׂא
B.					נִשִּׂהוֹן
O.	בֵּית	בֵּיתָא	בֵּיתִיה	בֵּתִין	
B.	בֵּית	בֵּיתָא	בֵּיתָה		בִּתְיֹכֹן
O.	בֵּר	בֵּרִי	בֵּרְנָא	בִּנִין	בִּנִי
B.	בֵּר	בֵּרָה		בִּנִי	בִּנִיהוֹן
O.	בֵּרֶת, בֵּת	בֵּרְתָא	בֵּרְתֶךְ	בִּנֹן	בִּנְתִי
O.	חֵיל (B. חֵיל)	חֵילָא		חֵילִיא	חֵילִיהוֹן
O.	לֵילִי (B. לֵילִיא)	לֵילִיא		לֵילֹן	
O.				מִיִּין	מִיִּיהוֹן
O.	עֵין	עֵינָא		עֵינִין	עֵינִי
				and עֵינֹן	
B.	עֵין			עֵינִין	עֵינִי
O.	קָרִי	קָרִית	קָרְתִּיה	קָרוֹן	קָרְנוּהִי
O.	רִישַׁ	רִישָׁא	רִישִׁי	רִישִׁין	רִישִׁי
B.	רִאשַׁ	רִאשָׁה	רִאשֶׁהוֹן	רִאשִׁין	רִאשִׁהֶם
O.	שָׁנָא	שָׁנָת	שָׁתָא	שָׁנִין	שָׁנִי
B.		שָׁנָת		שָׁנִין	
O.	שָׁם	שָׁמִיה	שָׁמִיהוֹן	שָׁמֶת	שָׁמֶתֶהוֹן
B.	שָׁם	שָׁמִה		שָׁמֶת	שָׁמֶתֶהֶם

¹ נִשִּׂא appears in the Jerusalem Targum.

133. SPECIAL REMARKS ON NUMERALS.

[Cf. Paradigm N.]

1. שֶׁת כִּמְאָה וְתִרְתָּא עֶשְׂרִי שָׁנִין (5:6); שֶׁת כִּמְאָה וְחֲמִישׁ שָׁנִין (5:8); שִׁיתַּת עֶשְׂרַת אֲלֵכִין שְׁבַע כִּמְאָה וְחֲמִישִׁין סִלְעִין (N. 31:32); חֲמִישִׁת עֶשְׂרַת סִלְעִין (N. 31:52); כִּמְאָתָן (32:14); וּבְחֲמִישֶׁת עֶשְׂרָה יוֹכָא (L. 27:7); וּבְחֲמִישֶׁת עֶשְׂרָה (L. 23:6).

1. All Cardinals up to nineteen have both a masculine and a feminine form, but some liberty is taken, in joining the units to the tens, in regard to the gender and state of both elements. Cardinals over nineteen need no remark. In כִּמְאָתָן is seen the relic of a dual.

For the nominal stems, cf. § 106, etc.; for the Syntax, § 144. 'For the ordinals up to ten, see § 112. 2. c. Above ten, cardinals are used for ordinals.

XIII. Separate Particles. (H. §§ 134-137).

135. PREPOSITIONS.

[Cf. Paradigm O.]

1. לִיָּה (3:15); לָהּ (Dan. 2:16); מִיָּנָה (3:19); מִיָּנָה (Dan. 2:42); עִלְוָהּ (4:16; Dan. 3:28); עִלְוָהּ (28:13); עִלְוָהּ (27:37).

Prepositions are used with suffixes as in Hebrew. In Onkelos a lengthened form of עַל is often employed.

SYNTAX.

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Note.—Aramaic Syntax is, in general, like the Hebrew. The chief variations are given in the following principles.

XIV. Syntax of the Verb.

138. THE PERFECT.

The *Perfect* expresses completed action, as in Hebrew. For its special uses, see the Hebrew Grammars.

1. תִּקְלָתָא *thou hast been weighed* (Dan. 5:27);
 דִּי רִשִׁים *which was written* (Dan. 5:25);
 כִּין־דִּי...קִרִי *when...had been read* (Ezr. 4:23).

1. In B. A. the Pēl stem is used as a passive to the Qāl Perfect (cf. §§ 58. 2. b.; 65. 2. a.).

139. THE IMPERFECT.

- Dan. 4:2: *A dream I saw* (Perf.) *and it frightened me* (Impf.).
 Dan. 6:20: *The king arose* (Impf.)...*and in haste went* (Perf.). etc.

Biblical Aramaic occasionally uses the Impf. in narration where it can hardly be distinguished in meaning from the Perf.

There is no Waw *conversive* in Aramaic and there are no special forms for Cōhortative and Jussive.

140. THE INFINITIVE.

1. לֹא עֵידִין לְכַנְשׁ בְּעִיר *It is not time to collect cattle* (29:7);
 יִקְרֹן וּפְשִׁירָה לְהוֹדֵעַתָּי...דִּי *that they may read...and make known its meaning to me* (Dan. 5:15);
2. כִּמְתַּחֲמִים (2:17); וְנִפְקִי מִיַּפְקִי וְהָאִיב (8:7).
3. דִּעְתִּידִין לְכִיפִק כִּין אַחֹר *which will proceed from thy brother* (4:10).

1. The use of לְ with the Infinitive, denoting purpose, is very frequent in Aramaic.

2. In Onkelos, the Inf. is used before finite verbs to intensify their meaning. After the same it may denote continued action, but this idea is oftener expressed by the Participle.

3. In the Targums, the Inf. with לְ may take before it the verbal adjective עֲתִיד (עֲתִיד) *prepared, appointed*, as an auxiliary—*will, or is about to*.

141. THE PARTICIPLE.

1. לֹא יָדַע my master *does not know* (39:8);
וּכְתָבוּ... נִפְקוּ *came forth... and they were writing* (Dan. 5:5);
2. יָדַעְתָּ *thou knowest* (30:26); יָדַעְתִּי *ye (f.) know* (31:6).
3. אִם כִּדִּין הוּא אָמַר *if he said thus* (31:8);
דִּי לְהוֹן... יִהְיִין לְהוֹן טַעֲמָא *that might be... giving account to them* (Dan. 6:3).
4. לִילִי נָטִיר *a night to be kept* (E. 12:42);
מְהִינִן *trustworthy* (Dan. 2:45).

It is to be noted

1. That the *Participle* is often used, with a subject noun or pronoun, to express continuance in present or past time. Cf. its use for the Inf. after a finite verb (§ 140.).

2. In the Targums, fragments of the subject pronouns, if of the 2d or 1st person, may be *affixed* to either participle. **This mode of inflection is not found in the Bible** (see § 72.).

3. That its use with the Perf. and Impf. of הוּא is very frequent, and it carries its own peculiar meaning into the combination.

4. The passive Part. is used, as in Hebrew, for the Latin Part. in -ndus.

XV. Syntax of the Noun.

142. STATES OF NOUNS.

1. אֲרֵעָא (1:1); שְׁמִיָּא (1:8); רְקִיעָא (1:6); רְקִיעַ יֵשׁ (1:20).
2. *a.* קְרָא יִמְיָ לְעִידֵן דְּנִפְקֵן וְגו' (24:11); (1:10).
b. מְלָכָא דְעַמְמִי כְסוּת דִּיקָר (20:16); (14:9).
3. *a.* לְבוּשֵׁין דִּיקָר כְּעִירָא דְאַבוּכִין (31:9); (3:21).
b. אֱלֹהִיָּה דְאַכָּא רְבֵהוֹן ד' (4:20); (31:5).
4. וְרֵיהּ דִּי רְבִיעָא (Dan. 3:23).

1. The *Emphatic* state was originally used in Aramaic like a noun with the definite article in Hebrew, and while, in the Targums, many nouns are found in this state, which are used without idea of definiteness (see § 123. 3), its use in B. A. is limited to cases where Hebrew would allow the article. As in Hebrew, a noun made definite in other ways must not be in the emphatic state.

2. *a.* In the Targums, even in Onkelos, the *construct* state is occasionally used for the emphatic.

b. Sometimes the construct is used for the *absolute*.

3. *a.* In Aramaic, the *genitive* relation is quite often pointed out by the inseparable sign of relation ך. This occurs where it is desired to indicate to the eye the *definite* (or *indefinite*) character of the first of related nouns and is a sign of syntactical decay.

b. A *pleonastic* suffix, agreeing in person, gender and number with the second noun, is occasionally used after the first.

4. In B. A. ך has assumed the separable form יך and is very often preceded by a pleonastic suffix.

143. THE NOUN AS OBJECT OF A VERB.

בִּרְךְ לְאֵלֶּה שְׂכֵינָא (48:4); אֲנָא כִּפִּישׁ לְךָ וּמִסְגִּי לְךָ (Dan. 2:19).

The indication of the direct object by לְ, found in the Targums (occasionally in Onkelos) is frequent in the Biblical idiom.

144. NUMERALS.

עֶרְבֵעִין יְכַמִּין (7:12); תַּכְנִי כִּזְאָה וְתִשְׁעִין וְחֲמִישׁ שְׁנִין (5:17); יוֹמִין תִּלְתִּין (Dan. 6:8).

1. *a.* The *Cardinals* above *one* (which is an adj. and used attributively) take the noun in the *plural* and, while they may *follow* the same, usually *precede* it in the absolute state. In combinations of *tens* and higher numbers, the *higher* are expressed first, and the noun only *once*, at the close of the whole.

b. In B. A., the use of *Cardinals* as *adjectives* after the noun is more frequent than the opposite construction.

Note.—A comparison of the Hebrew and the Aramaic of Gen. V. will reveal several interesting facts in regard to numerals.

XVI. Syntax of the Pronoun.

145. PERSONAL PRONOUNS.

1. *a.* שִׁקְצָא הוּא לְכוּן (L. 11:23); דִּי-הִיא שְׁנַת-יֶשֶׁת (Ezr. 6:15).

b. בְּה זְמָנָא (Dan. 3:7); 'עֲלוּהִי עַל-א' (Ezr. 4:11).

Remark.—רְתִיתָא אַחִיר לְהוֹן לְעִמְמִיא (Hos. 13:1).

1. Deserving of special mention is the employment of the *personal* pronouns to emphasize another noun or pronoun. This is done

a. With the pronoun in its separate form.

b. In B. A., with a pronominal suffix between a preposition and the emphatic state which it governs.

Note.—In the Targums, בְּה זְמָנָא would be בְּזִמְנָא דְּהוּא.

Remark.—In the later Targums, pleonastic suffixes are occasionally inserted between a verb and the direct object which it governs.

Note.—For pleonastic suffixes, standing for a genitive which follows with דְּ (דִּי), see § 142. 3. *b.*: 4.

146. DEMONSTRATIVE PRONOUNS.

1. הָרָא זְמָנָא (2:23); דְּנָה בְּנִינָא (Ezr. 5:4); בֵּית-אֱלֹהָא דִּךְ (Ezr. 5:17).

Demonstrative pronouns (including הוּא and הִיא when used demonstratively) may be used before the noun to which they belong, unless there is another modifying word.

Note.—In the Targums, these pronouns, in their character of *adjectives*, sometimes differ in gender from their noun.

XVII. The Sentence.

147. SUMMARY.

For the *kinds* of sentences, as well as the relations of subject and predicate in sentences, cf. the Hebrew.

As there is no Wāw *conversive* in Aramaic, the *absolute* present is usually the point of time from which the completeness or incompleteness of action expressed by the tenses is to be reckoned; but the context may indicate that a *different* present is in the writer's mind.

Explanation of Signs

USED IN THE TRANSLATION.

-
1. *Parentheses* () enclose words for which there is no equivalent in the Aramaic.
 2. *Brackets* [] enclose words which are in the Aramaic, but are not to be rendered into English.
 3.)(stands for ܐܝܢ, the sign of the definite object.
 4. The *Hyphen* (-) connects those English words which, in Aramaic, form a single word.
 5. The sign of Addition (+) stands for Măqqēph.
 6. Words printed in *Italics* render the Emphatic state.
 7. The *Asterisk* stands for 'Athnāḥ; the *Dagger*, for S'ghōltā; the *Period*, for Šōph Pāṣûq preceded by Šillûq.

Word-for-Word Translation¹

OF

GENESIS I.

TARGUM OF ONKELOS.

1. In-beginning created (the) Lord*)(*the-heavens* and-)(*the-earth*.
2. And-*the-earth* was desolate and-empty ; and-*darkness* (was) (Ed. Sab. separated *for* extended) upon + (the)-*faeces-of the-abyss**; and-*the-wind* from+before+(the) Lord (was) blowing upon+(the)-*faeces-of the-waters*.
3. And-said (the) Lord, Let-be+*light**; and-was+*light*.
4. And-saw (the) Lord)(+ *the-light* that + good*; and-caused-to-divide (the) Lord between *the-light* and-between *the-darkness*.
5. And-called (the) Lord to-*the-light day*, and-to-*the-darkness* called-(he) *night**; and-was+evening, and-was+morning, *day* (Ed. Sab. day) one.
6. And-said (the) Lord, Let-be *the-expanse* in-(the)-midst-of *the-waters**; and-let-(it)-be dividing between *the-waters* to-*the-waters*.
7. And-made (the) Lord)(+ *the-expanse*[†], and-caused-to-divide between *the-waters* which² (were) from-under to-*the-expanse* and-between *the-waters* which (were) from-upon to-*the-expanse**; and-(it)-was+so.
8. And-called (the) Lord to-*the-expanse heavens**; and-(it)-was+ +evening, and-(it)-was + morning, day second.
9. And-said (the) Lord, Let-be-collected *the-waters* from-under *the-heavens* to-place (Ed. Sab. *place*) one, and-let-be-seen *the-dry-(land)**; and-(it)-was+so.
10. And-called (the) Lord to-*the-dry-(land) earth* and-to-(the)-house-of+(the)-collection-of *the-waters* called-(he) seas*; and-saw (the) Lord that+good.

¹ This translation was made by Dr. Burnham from the text of Walton. The writer has inserted in parentheses the variations of Ed. Sab. wherever they affect the translation; but it has been thought best to retain the rendering from Walton, since the *Reading-Book* was based upon that text.

² ך is never found in Ed. Sab. which exhibits invariably ך.

11. And-said (the) Lord, Let-cause-to-spring-forth *the-earth grass, herb* which-(the)-son-of+seed-his (or, the son of whose seed) (is) sown, tree-of fruits making fruits to-kind-his which (the)-son-of+seed-his+in-him (is) upon+*the-earth**; and-(it)-was+so.
12. And-caused-to-come-forth *the-earth grass, herb* which-(the)-son-of+seed-his (is) sown to-kinds-his, and-tree making+fruits which-(the)-son-of+seed-his (is) in-him to-kinds-his*; and-saw (the) Lord that+good.
13. And-(it)-was+evening, and-(it)-was+morning, day third.
14. And-said (the) Lord, Let-be luminaries in-*the-expanse of-the-heavens*, to-cause-to-divide between *the-day* and-between *the-night**; and-let-them-be for-signs, and-for-seasons, and-for-numbering+with-them days and-years.
15. And-let-them-be for-luminaries in-*the-expanse of-the-heavens* to cause-light upon+*the-earth**; and-(it)-was+so.
16. And-made (the) Lord)(+(the)-two *the-luminaries the-great**;)(+*the-luminary the-great* to-rule in-*the-day*; and-)(+*the-luminary the-small* to-rule in-*the-night*, and-)(*the-stars*.
17. And-gave)(-them (the) Lord in-*the-expanse of-the-heavens**, to-cause-light upon+*the-earth*.
18. And-to-rule in-*the-day* and-in-*the-night*, and-to-cause-to-divide between *the-light* and-between *the-darkness**; and-saw (the) Lord that+good.
19. And-(it)-was+evening, and-(it)-was+morning, day fourth.
20. And-said (the) Lord, Let-swarm *the-waters* swarm(s), *the-soul the-living**; and-(with)-*the-fowl* which-(shall-be)-flying (Ed. Sab. let-fly) upon+*the-earth* upon+(the)-faces-of *the-expanse of-the-heavens* (Ed. Sab. *expanse-of the-heavens*).
21. And-created (the) Lord)(+*the-sea-monsters the-great**; and-)(all+*the-soul(s) the-living* which-(were)-swarming, which caused-to-swarm *the-waters* to-kinds-their; and-)(all+*the-fowl(s)* which-(are)-flying to-kinds-his; and-saw (the) Lord that+good.
22. And-blessed)(-them (the) Lord, to-say (or, saying)*, Increase

and-multiply, and-fill)(+ *the-waters in-the-seas*, and-*the-fowl* let-multiply in-*the-earth*.

23. And-(it)-was + evening, and-(it)-was + morning, day fifth.

24. And-said (the) Lord, Let-cause-to-come-forth *the-earth the-soul the-living* to-kind-her, cattle, and-creeper, and-beast-of *the-earth* to-kind-her*; and-(it)-was + so.

25. And-made (the) Lord)(+ (the)-beast-of *the-earth* to-kind-her, and)(+ *the-cattle* to-kind-her, and-)(all + *the-creeper(s)* of-*the-earth* to-kinds-his*; and-saw (the) Lord that + good.

26. And-said (the) Lord, Let-us-makem^u in-image-our. according-to-likeness-our*; and-let-(them)-rule in-(the)-fishes-of *the-sea*, and-in-*the-fowl of-the-heavens*, and-in-*the-cattle*, and-in-all + *the-earth*, and-in-all + *the-creeper(s)* which-(are)-creeping upon + *the-earth*.

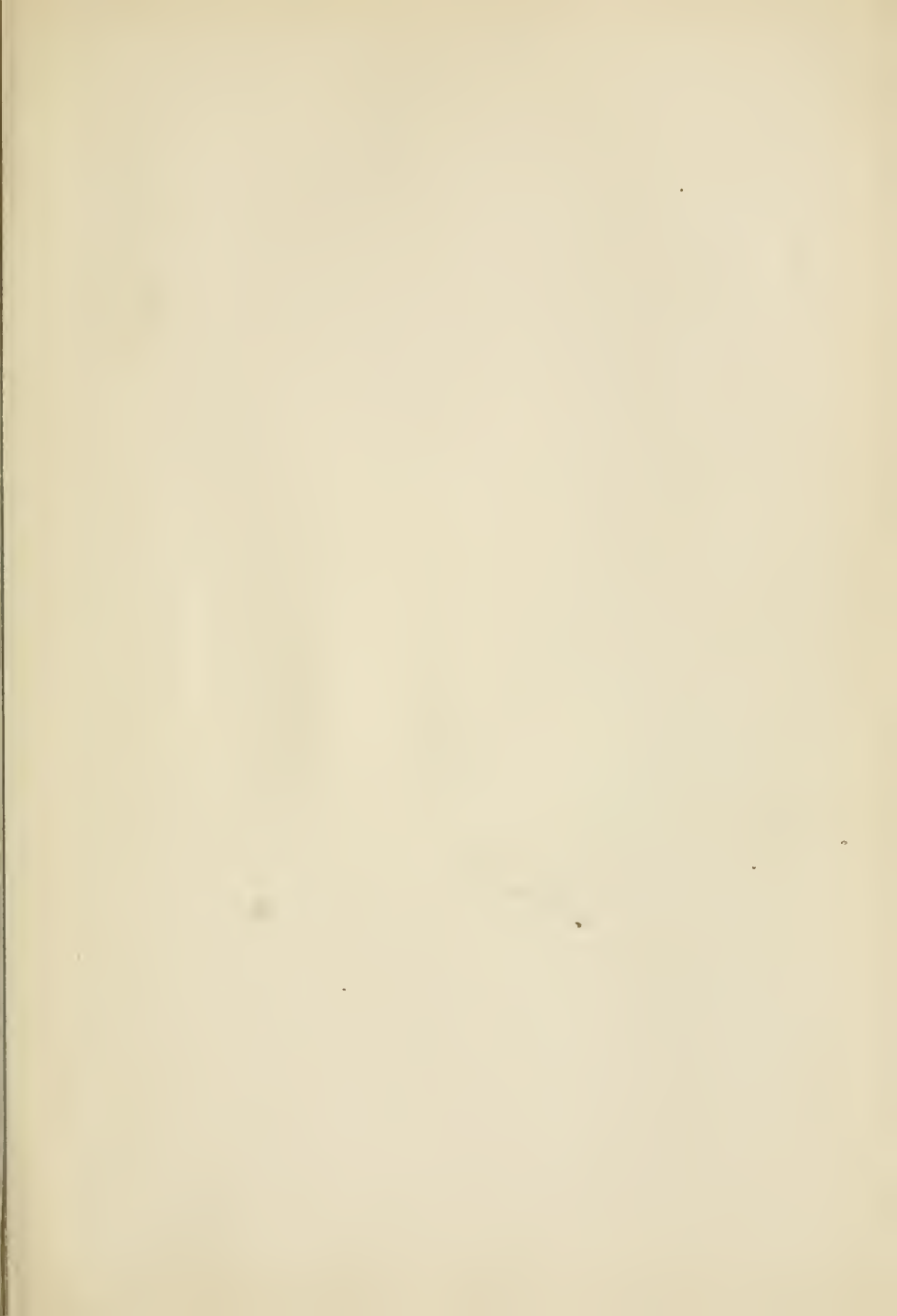
27. And-created (the) Lord)(+ man in-image-his; in-*the-image* of-(the) Lord (Ed. Sab. in-(the)-image-of God) created-(he))(-him*, male and-female created-(he))(-them.

28. And-blessed)(-them [the) Lord†; and-said to-them (the) Lord, Increase, and-multiply, and-fill)(+ *the-earth*, and-become-strong upon-her*; and-rule in-(the)-fishes-of *the-sea*, and-in-*the-fowl* of-*the-heavens*, and-in-all + *the-beast(s)* which-(are)-creeping upon + *the-earth*.

29. And-said (the) Lord, Behold! I-have-given to-you)(+ all + *the-herb(s)* which-(the)-son-of + seed-his (is) sown, which (are) upon + (the)-faces-of all + *the-earth*, and-)(+ all + *the-tree(s)* which + in-him (are) (the)-fruits-of *the-tree* which-(the)-son-of + seed-his (is) sown*; to-you (it, Ed. Sab. they)-shall-be for-food.

30. And-to-all + (the)-beast(s)-of *the-earth*, and-to-all + *the-fowls* of-*the-heavens*, and-to-every-thing which-(is)-creeping upon + *the-earth* which-in-him *the-soul the-living*, (I have given))(+ all + (the)-greenness-of *the-herb* for-food*; and-(it)-was + so.

31. And-saw (the) Lord)(+ all + which (he)-had-made, and-behold! right to-one*; and-(it)-was + evening, and-(it)-was + morning, day sixth.





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